The CHRISTIAN CENTURY

Published Weekly

The Second Christmas

By John Haynes Holmes

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The Nation at War

An Unnecessary Necessity

Pacific Madness

Editorials

Protestantism in Rome

By Romulus

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In This Issue

JOHN HAYNES HOLMES

is the minister of the Community Church, New York, chairman of the board of the American Civil Liberties Union and a leader in civic and national affairs. Dr. Holmes has written many books, but nothing to excel in effectiveness his personalized sketches, such as "The Unknown Soldier Speaks," which first appeared in these pages in 1935 and has been reprinted innumerable times. For the present Christmas season Dr. Holmes contributes the sketch in this issue, which we believe will be equally remembered.

ROMULUS

is the pen-name of a veteran American journalist who has spent years in Rome as correspondent of a New York newspaper. Widespread discussion is being caused by this series of articles, of which seven have now appeared, and two more are to follow.

S. VERNON MCCASLAND

is professor of religion at the University of Virginia. After obtaining his theological degree at the Southern Baptist Theological Seminary, Prof. McCasland took his doctorate at the University of Chicago and later studied as an exchange student in several German universities. He has headed the department of religion at Goucher College, served on the faculty of the American School of Oriental Research at Jerusalem, and has been at Charlottesville since 1939. He is the author of *The Resurrection of Jesus* and co-author of *Environmental Factors in Christian History.*

The CHRISTIAN CENTURY

December 17, 1941

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Calendar of Coming Events

Dec. 15-20. Disciples Department of Religious Education, St. Louis, Mo.
Dec. 18. General Commission on Army and Navy Chaplains, Washington, D. C.
Dec. 21. Charles Street Forum, Boston; Joshua Loth Liebman, speaker.
Dec. 21. Chicago Sunday Evening Club; G. Ashton Oldham, speaker.
Dec. 21. Ford Hall Forum, Boston; Jay Allen, Louis Fischer, speakers.
Dec. 27-30. Annual Youth Anti-War Congress, Chicago.
Dec. 27-Jan. 3. National Assembly, Student Christian Associations, Oxford, O.
Dec. 28. Chicago Sunday Evening Club; Ivan Lee Holt, speaker.
Dec. 28. Student Recognition Day.
Dec. 28. Ford Hall Forum, Boston; John T. Whitaker, speaker.
Dec. 29-Jan. 2. National Methodist Student Conference, Urbana, Ill.
Dec. 31-Jan. 2. Conference for Evangelical College, University and Seminary Students, Naperville, Ill.
Jan. 4. Ford Hall Forum, Boston; Vincent Sheean, speaker.
Jan. 4-11. Universal Week of Prayer.
Jan. 5, 6. Association of Methodist Schools and Colleges, Cleveland, O.
Jan. 6. Grand Traverse Baptist Association, Traverse City, Mich.
Jan. 7. Osceola Baptist Association, Evart, Mich.
Jan. 9. Grand River Baptist Association, Belding, Mich.
Jan. 9-12. Home Missions Council, Trenton, N. J.
Jan. 11. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis L. Mann, speaker.
Jan. 12-15. Foreign Missions Conference, Trenton, N. J.
Jan. 12-16. American Institute of Cooperation, Atlanta, Ga.
Jan. 13. Kalamazoo River Baptist Association, Battle Creek, Mich.
Jan. 13. Shiawassee Baptist Association, Lansing, Mich.
Jan. 14. St. Joseph River Valley Baptist Association, Three Rivers, Mich.
Jan. 15. Hillsdale Baptist Association, Coldwater, Mich.
Jan. 16. Jackson Baptist Association, Parma, Mich.
Jan. 18. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 18. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; André Morize, speaker.
Jan. 20-22. University of Tennessee Mid-Winter Convocation, Knoxville; Ralph Sockman, speaker.
Jan. 23. Federal Council of Churches, Executive Committee, New York City.
Jan. 24-26. Child Labor Day.
Jan. 25. Ford Hall Forum, Boston; Rockwell Kent, speaker.
Jan. 25. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Francis S. Hutchins, speaker.
Jan. 26-29. Ohio Pastors' Convention, Columbus.
Jan. 27-30. Methodist Southeastern Jurisdiction Missionary Council, Nashville, Tenn.
Jan. 29. Conference on Pastoral Counseling, Philadelphia; John S. Bonnell, director.
Feb. 1. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Feb. 2-27. School for Missionaries, Oregon State College, Corvallis.
Feb. 3-5. Disciples Mid-Winter Conference, Lexington, Ky.
Feb. 8. Sunday Evening Forum, Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE UNITED STATES is at war. There can be no question about the fact, now that it is a fact. There has been no difficulty in recognizing the real thing now that it has come. On Monday, December 8, the day after Japan's surprise attack on Honolulu and the Philippines, President Roosevelt asked Congress to declare the existence of a state of war. Within less than an hour both houses had voted the war resolution, only one vote —that of Representative Jeannette Rankin of Montana— being cast in the negative. In his 499-word message, which he delivered in person, the President pledged: "No matter how long it may take us to overcome this premeditated invasion, the American people in their righteous might will win through to absolute victory." Unquestionably, that reflects the mood of the nation. Little is known as yet concerning the details of the first Japanese attacks, and in the absence of facts ugly rumors have begun to flood the country. Some of these have been amplified in Congress; some have been given circulation by radio commentators. For this reason, part of the radio address which the President made on the night after war was declared was devoted to a warning against believing unauthenticated reports. However, the only really effective way of guarding against damage from such rumors is by establishing absolute public confidence in the reliability and candor of reports from official sources. It is a dark and tangled path on which the Japanese attack has launched this nation. Where it leads, no man knows. But every American Christian will pray that the sacrifices to be exacted will not this time be in vain.

America At War

Christians in the Far East

CHRISTIANS in this country are holding the Christians of the Far East much in their thoughts and prayers during these dark hours. There can be no disguising the danger of the position of Christians in Japan, in parts of China, and perhaps in other nations of the Orient. The missionaries in Japan and in occupied China are now enemy aliens, at the mercy of a ruthless military regime which has proved itself capable of any outrage. The Chinese Christians in occupied China will find themselves deprived of the championship which missionaries have frequently afforded in disputes with the invaders. And Christians in Japan are in the unhappy position of having given their allegiance to a faith which is identified, in the mind of the mob, with enemy nations. We think especially at this moment of Kagawa and his friends. What is happening to them? During recent weeks as the crisis has deepened we know that Kagawa and a number of other Christian leaders have been holding daily meetings to pray for peace. Will that be enough to fix upon them the label of appeasers, or even of disloyalists? All these, missionaries and Oriental Christians alike, may easily become the victims of Japan's war madness. At the least, they will live continually in extreme danger. May they be saved from bodily harm and given inner strength by a sense of a fellowship and trust reaching out to them across the battlelines which no demonic sundering of the relations of nations can destroy.

Opening Moves in the Pacific War

IT IS STILL a little early to be sure of the plan of campaign by which Japan hopes to defeat the formidable group of nations which she has challenged to a showdown in the Pacific. Apparently, however, she has struck at two points where American naval and air strength was concentrated with the hope of inflicting such damage that the United States would not be able to act effectively until Japan has had time to reduce the British stronghold at Singapore and thus open the way to occupation of the Netherlands Indies. And apparently, also, her blitz attack on Honolulu has, because of American unreadiness, inflicted real damage—much more damage than Washington strategists like to contemplate. It is possible, moreover, that she has managed to strike a really crippling blow at the air defenses of the Philippines, but this possibility is still in the rumor stage. However, the scattering of the Japanese attack from Hongkong to Thailand to Burma to northern Malaya to Singapore to Borneo and

then across the almost five thousand miles of ocean which separate the Philippines from Hawaii indicates a campaign on a scale which no nation on earth could long maintain. In one of his efforts to prod General McClellan into action, Lincoln said that armies scattered about as that general had reported suggested that "the animal must be pretty thin somewhere." Similarly, the Japanese lines must be pretty thin somewhere, and accordingly vulnerable. If Singapore is the main object of attack, that fortress should be able to hold out for months. The loss of the great British battleships, the Prince of Wales and the Repulse, will make more difficult the task of the defenders and may force a withdrawal of British lines from northern Malaya. But long before the Singapore base, which controls the Dutch Indies, can be reduced the United States, Canada, Australia, New Zealand, the Dutch, India and China should be able to coordinate their enormous potential power into a single campaign. Even if the Japanese withdraw from Hawaii and the eastern Pacific after their initial hit-and-run raids, they still will be forced to maintain dangerously extended lines to the south. Under such conditions the American fleet should still be strong enough to do more than carry on a long-range blockade. If Russia comes in, Japan can be put on the defensive very quickly. So far, however, Russia has not come in. But whether or not she does, the weakness of Japan's military position is clear.

Race Hatred Is Lawful Though Despicable

NEW JERSEY has a law, enacted in 1935, commonly called the "race hatred" law. This law made it a misdemeanor to utter, in the presence of two or more other persons, any statement which would incite "hatred, abuse, violence or hostility against any group," or to permit the use of a building for such utterance. Under this law nine leaders of the Bund were arrested, tried and sentenced for inflammatory anti-Semitic utterances at a rally of their nazi-inspired organization in the summer of 1940. The supreme court of New Jersey has reversed the decision on the ground that the law is unconstitutional. The court did not hesitate to say that the utterances for which these men had been condemned were odious to the ears of all good citizens, and "as revolting to any fair-minded man as they are absurd to the mind of any thoughtful man." But criminal law, it held, cannot take cognizance of the odious, false or even malicious character of utterances against a general group or class, unless there is evidence they are such as to "create a clear and present danger that will bring about the substantive evils to society that the state has a right to prevent." Damaging and malicious statements about an individual can be dealt with under the law of libel, but such statements about a class, a religion or a race cannot be so treated. It was probably for this reason that the law was enacted. Its purpose, to discourage utterances tending to accentuate racial and class hatred, is a worthy purpose. But to attempt to make all such statements punishable under criminal law would launch the state and the courts upon a course of censorship which it would be impossible to pursue without the invasion of legitimate rights of free speech. In the actual process of enforcement, the accused would inevitably be at the mercy of the opinions and prejudices of the judge and jury. There is not a racial, religious or economic group in the country—Catholics, Protestants, Jews, C.I.O., National Association of Manufacturers, Democrats, Republicans, Socialists—who could not bring action against somebody under such a law and get a conviction from a sympathetic judge and jury. We hate to see these Bundists go free, but the New Jersey supreme court seems to have acted wisely.

Time Out for Winter On Moscow Front

A SURPRISING announcement from Berlin states that weather conditions make it impossible at present to continue the drive for the capture of Moscow and that further decisive action on that front must be postponed until next year. A fuller statement of the facts than could be expected to emanate from that source would recognize another obstructive factor besides the weather, to-wit, the Russian resistance. The surprising fact is not that the drive on Moscow has come to a standstill but that this should be announced so explicitly from Berlin. Indeed, the announcement is a little too explicit and quite too gratuitous to pass without arousing some suspicion. Just why should the nazi high command go out of its way to proclaim the failure of its plan to take Moscow? Could it be a stratagem to put the Russians off their guard? There is no referee in the ring where this fight is going on, no fouls are being called, and there is nothing (except the weather and the difficulty of bringing up supplies) to prevent the nazis from suddenly renewing the fray if the Russians settle into their corner to rest up for the next round. Meanwhile the Russian counter-drive in the Karkov sector has made further advance and the Caucasus oil fields are still farther beyond the immediate reach of the hands that were stretched out to seize them. The struggle in Libya seems to be in fairly even balance at the moment, with alternate successes of both sides reported from day to day. The relief of Tobruk did not develop, as it gave promise of doing, into a British sweep far to the west along the Libyan coast with the possible bottling up of the Axis forces. There is still hope of that happy issue, but it is far from being an accomplished fact.

Legion of Decency's Attack Shelves Garbo Film

ONCE MORE the Roman Catholic Church has shown its power. Metro-Goldwyn-Mayer has announced that it is withdrawing the film, "Two Faced Woman," in which Greta Garbo stars, from all theaters. The decision to withdraw the film came after the Legion of Decency, a Catholic organization, had listed it in the "C" class which consists of pictures absolutely condemned, and after Archbishop Spellman of New York and other Catholic leaders had castigated it as "a danger to public morality" to witness which would be "an occasion of sin." We have not seen the picture, and so cannot pass on it at first-

hand. But we note that the theatrical weekly, *Variety,* in reviewing it said: "Much of the action takes place in bedrooms, boudoirs and the psychological proximities of both. When the stars aren't in their pajamas, or cutting up on the chaise lounge, they're talking about what the audience is thinking about, and the coordination is perfect. Just how some of the lines of dialogue escaped the scissors is as much of a mystery as how the screen writers . . . so completely flopped in providing a reasonably satisfactory finale. Of course the intimacies elude the censors because the stars are playing as wife and husband. But not all the time. . . . There's a double entendre in nearly everything that is said between the two, and nearly everything is said." The film seems therefore to be only the latest in a large number of recent releases which have skirted the margin of public patience as closely as possible. What is there about Hollywood which makes it always seem so eager to purvey entertainment in terms of sex, lust, drunkenness, double entendre and playing fast-and-loose with marriage? Whatever it is, it is clear that Hollywood cannot be trusted unless some outside, powerful agency keeps a shingle handy behind the door. And it can't be trusted even then if the shingle stays behind the door too long.

Remembering a Jewish American Patriot

HAYM SOLOMON was a Jewish American patriot—with no hyphen—and he has been perhaps more completely forgotten than any other man who rendered comparable service in the dark days of the American Revolution. A monument containing the figures of George Washington, Robert Morris and Haym Solomon was unveiled in Chicago December 15. Since there are many monuments to Washington, and since the services of Robert Morris have been quite generally recognized, this may be considered as primarily a monument in honor of Haym Solomon. As a colleague of Robert Morris in managing the financial side of the Revolution, Solomon handled a geat deal of money for the government. When the government's money ran out, he drew upon his own resources to meet the exigent demands of his adopted country's cause. (He was a Portuguese Jew born in Poland.) When Alexander Hamilton began to put the new republic on a firm financial footing and to restore its shattered credit, outstanding paper money was redeemed at one hundred cents to the dollar, to the wonder of the world and the surprised delight of those who held it. But its debt to Haym Solomon was never paid. He died in poverty, with the government owing him something over half a million dollars. Subsequent efforts of his heirs to secure reimbursement by congressional action came to nothing, though the merit of the claim was generally recognized by those who examined it. But for a long time now both it and he have been as generally forgotten. This belated honor is a fitting symbol of the cooperation of many races and many types of service that made this nation possible. Lorado Taft, the sculptor, gave hearty support to the project and designed the monument. When his lamented death prevented his execution of it, the work was entrusted to the capable hands of his friend and long-time associate, Leonard Crunelle. This monument is a symbol of America at its best.

An Unnecessary Necessity

IN JUSTICE to itself and to its public which has learned to expect from The Christian Century a candid and honest expression of its opinion on whatever issue it touches, this paper is unable lightly to change its tone of voice now that our own nation has been caught in the clutches of war. Other organs and many patriotic leaders, facing the stark fact of war, seem able as a matter of course to bury their past opinions, forget their misgivings and in the name of patriotism rally exultantly to the support of the government in the dark and grim undertaking which events have forced upon us.

We, too, must accept the war. We see no other way at the moment but the bloody way of slaughter and immeasurable sacrifice. Our government has taken a stand. It is *our* government. It spoke for us as the voice of our national solidarity. It was *our* voice. The President is *our* President, and all his official acts, even those which we disapprove, are *our* acts. We are all bound together in the bundle of a common national life. Those who approved and encouraged the policy which has brought us to this tragic hour and those who have resisted this policy whether on moral or prudential grounds are one people. None of us can escape the consequences of our government's acts. They were *our* acts even while we opposed them. Their consequences are on our heads even though we did all in our power to change the policy which has brought these consequences upon the nation.

We stand with our country. We cannot do otherwise. We see no alternative which does not involve national self-stultification. Our country is at war. Its life is at stake. We hate war. We opposed the course by which our government, in our name, was taking us into a war which was not our war. We proposed and expounded alternative courses which we believed and still believe would have precluded war and opened the way for an adjustment in the Pacific. Such an adjustment would not have satisfied the full demands of justice in a highly complex and intractable situation, but we believe that it would have been infinitely more just than any justice which war is likely to bring to the Far East.

The nation has chosen the hard way. It is the way of unimaginable cost and of doubtful morality. It has invited the attack upon itself by its adamantine assumption of responsibilities in the Pacific which were beyond our interests there, beyond our understanding of the situation which exists there and, if not beyond our power to discharge, will surely pile up a cost in suffering and sacrifice for ourselves and others which is incommensurable with any just ends we may hope a successful war will achieve.

This is not the time to review the course by which we have been brought to this tragic hour. Perhaps there will be no time for such a review until history takes its pen

in hand. The negotiations at Washington will then come up for review. The terms addressed to Japan by our state department will be subjected to examination, together with Japan's reply. It may then appear that our government's diplomacy was not conceived with the flexibility which the situation in the Far East demanded and in terms of America's interests and true responsibilities there. It may then appear that our government was thinking in the framework of Europe's war in which the United States is not a participating belligerent but whose outcome in the British interest it is pledged to insure.

Facts heavily stressed by the administration, such as the delivery of the Japanese reply one hour after hostilities had actually begun, may not appear so significant in the perspective of history. The terrific surprise attack on Pearl Harbor prior to a declaration of war, but following by many days the receipt of our government's ultimatum, may not in perspective merit the bitter characterization with which it is naturally stigmatized by a government which not only has to justify its course but must mobilize the nation's resources and harden its will for the struggle which that act precipitated. Even now, the reproaches which we heap upon Japan for opening fire before a declaration of war come back to mock us. History will record that the United States was itself at that moment engaged in an undeclared war.

That Japan's act was sheer treachery, that her negotiations at Washington were a decoy to divert attention while she prepared herself to strike, that she violated the rules of diplomacy and of international law, all this is true, and terrifyingly so in the light of her momentary success. But all war is filled with treachery. All war-making is accompanied by lying. The height of strategy is to catch the enemy when he is off guard. A thousand cynical commentators have recently been telling us that declarations of war are out of date. "Military necessity" makes its own rules and its own law.

Although the attack which has finally precipitated war in the Pacific came from Japan, thoughtful Americans will not enter it in any self-righteous mood. They will see it, rather, as an almost unrelieved tragedy—a tragedy which need never have happened and which would never have happened had it not been for sins of omission and commission on both sides. Not to dwell here on Japan's shortcomings, they will see many points in the past record at which the United States could have halted the destructive progress of the Japanese fire-eaters with little difficulty. To name but one instance, had the then existing neutrality law been invoked in 1937, when Japan attacked China, how quickly Japan's war machine would have been stalled for lack of vital materials! The reason then advanced for refusing to take that step was that to do so would deprive China of arms and the materials with which modern war is waged. Today, however, it is all too plain that China gained nothing of importance from the American decision while the Japanese militarists gained the petroleum products, the machine tools, the motors and scrap iron by which they have waged war for more than four years.

Most of all, in this bitter hour, there should be regret that during the years of opportunity nothing was done to afford positive help for Japan in wrestling with her terrible problem of providing a decent livelihood for her teeming population. It was this failure to offer help which, in the last analysis, threw Japan into the arms of the Axis. Years ago it became apparent that something must be done to provide more food for Japanese mouths, more opportunity for Japanese youth, or Japan would resort to desperate measures. Yet everywhere she turned she was met by prohibitions and moral lectures which, when translated into the thoughts of her hungry people, sounded altogether too much like, "Go on being hungry." No large-scale proffer of adequate help ever came from the "have" nations with their empires, their high living standards, their complacent grip upon the earth's riches. It was this failure to do more than respond with words which induced Japan, so traditionally friendly to the United States, so lately an ally of Great Britain, to turn at last to the Axis in the wild hope that if Hitler should succeed in smashing the world order that has been, his Oriental ally might, in the resulting confusion, seize some prizes in Asia.

But all this is a subject for history, not for this moment. History will be more meticulous than those who are making history by waging war can be. America is at war—that gross fact eclipses all else and in the eyes of those who fight justifies the application of the vilest epithets to the enemy and the claim of purest virtue for ourselves. We shall get used to the psychology and the morality and the vocabulary of war because we are now engaged in war. Our skirts will be cleared of blame. The war was forced upon us. Japan struck. There is nothing for us to do but strike back, and with all our might. This will be the essence of our apologetic. And it will have its own truth. The war was indeed forced upon us by Japan's refusal of our demands backed by her treacherous attack upon our mid-ocean possessions, killing our men, sinking our ships and devastating our harbor city. Thus war came. Given the background of unyielding diplomacy, war was inevitable. It became a necessity.

Yet it was an unnecessary necessity. Herein lies its tragedy. As tragedy, the war has two aspects. There is the large scale tragedy—of masses of men forced by their governments to butcher their brothers whom they have never seen and against whom, as men, they have neither hate nor reason for hate. And there is also the private tragedy in which the soul of every citizen is caught who reflects at all upon his implication as soldier or statesman or civilian in this unholy and bestial business. For such citizens the war is plainly a necessity—it is beyond their control. But in their hearts they know it is an unnecessary necessity. In this paradox is expressed the state of mind of multitudes of American citizens. They opposed their government's course and offered honorable alternative courses which would have brought not only peace but a higher order of justice than war can hope to attain. Such patriotic citizens cannot now—they literally cannot—allow the truth which they saw to be eclipsed by the dark fact of war. The catastrophic outcome which they clearly foresaw or reasonably feared has now become a reality. They cannot lightly forget or wave aside the fact that the war has come from a course of action which was neither

necessary nor just. It is no dishonor to their patriotism that they cannot do so.

But the maintenance of their integrity creates for them a dilemma. Their dilemma is our dilemma. They are unable to support the war without seeming to approve the course that led to the war. But what they now confront is a condition, not a contingency. The condition presents them with a necessity. The course that led to it was not a necessity. But having taken that course the nation has no alternative now, with its cities and citizens under fire, save to fight. Those who disapproved that course and strove against their fellows and their leaders who were determined to take it are confronted no longer with arguments but with an event, with an event which commands a decision.

It is this kind of dilemma of which tragedy is made. And many of our fellow Americans are today wrestling in their souls with this tragic necessity. No doubt, brave Jeannette Rankin, who cast the only vote in Congress against the declaration of war, was inwardly wrestling for release from the paradox of this necessity. She had opposed every step of the government leading to the European war and the government's policy leading to the Japanese war. To vote now in support of a declaration of war seemed to her like an approval of the government's course which made war at last inevitable. This she could not do. Conquering her tears she voted No. Who will say that her vote was wrong? Only those who know nothing of the anguish with which the Christian conscience of our time is wrenched and burdened by the paradox into which it is thrust by the fact of war.

Others take the other way out of the dilemma. But they will do so without exultation. They are not sure that they are choosing the better part. They are torn with doubt, as Miss Rankin would confess that her soul is torn with doubt. Registering her vote as a protest against the nation's policy which brought on the war, she must be distressed by the fact that she is unable to offer a national alternative in face of the war as an accomplished fact. Likewise, those who choose the other horn of the dilemma are torn with doubt lest, had they refused to support their country in its struggle, they might thereby have borne a witness which in the long run would register for a revolution in the statecraft of the nation.

There is no easy way out of tragedy. And there is no easy way out of this tragedy. For the starkest tragedy is that of an unnecessary necessity. But there is no escape from the necessity of decision. The Christian Century goes into the war with the consciousness of having to make a tragic choice, and therefore with the haunting doubts and all the reservations which this writing has suggested. Faced with our country's struggle with a foe whose victory, now that the unnecessary struggle is on, we cannot conceive otherwise than as a vast destruction of the values of life which we hold dear, we choose to stand with our country. In this choice communal instinct, no doubt, plays a considerable part. It is a choice which has to be made in that area which might be called the no-man's-land of reason and ethics; a choice which faith must make in the twilight zone of God's revealed will. We are not sure that our judgment is sound. We are not sure that our choice is right. We are not sure but that our faith has faltered. We make no claim that we know the will of God or the mind of Christ. But with heart bowed in grief that ever such a choice had to be made, we shall keep an open mind and a listening ear for the truth and the right and the faith in which on some better day our conscience may find peace.

Pacific Madness

WAR has flashed across the Pacific. Long feared, it came suddenly out of a Sabbath dawn when squadrons of Japanese dive-bombers swept over Honolulu to strike at the great American naval base at Pearl Harbor. Simultaneously, Japanese attacks were launched against the Philippines, Guam, Wake island and the international settlement at Shanghai. And on the same day Japanese planes bombed Hongkong and Singapore while Japanese troops invaded Thailand and Malaya. At a moment when diplomatic conversations were still, at least in form, in progress, Japan's militarists thus took matters into their own hands and precipitated a general war throughout the Pacific area.

The American people enter this war stunned and sobered. They are stunned by the madness of the Tokyo militarists who have plunged their nation into this horror. And they are sobered by a realization of the dimensions of the task ahead. Not many days ago there were altogether too many Americans who talked lightly of wiping Japan off the map in a couple of weeks or months. That sort of folly is heard no longer. The shambles at Honolulu would have been enough to shut the mouths of fools had there not been still other factors to force all Americans to a realization of the grim realities. Most important of these is the prospect that this war in the Pacific will shortly coalesce with and be absorbed in the war in Europe.

We call this challenge, flung into the face of the United States and the nations which have ranged themselves beside her, an act of madness on Japan's part. There is no other term by which to characterize it. It is a desperate striking out in all directions by the desperate men who control the throne, the armed forces and the national policy in Tokyo. With their armies bogged down in China, with the economic halter at last fashioned by the ABCD powers drawing tighter and tighter, these desperate men, who combine the myopic outlook of all militarists with the traditions of Japanese feudal clansmen, have flung their nation into a hopeless war. Faced, as they believe, by a choice between a virtual surrender or a suicidal attack, they have chosen national hari-kari. It is a choice which those familiar with the peculiar Japanese mentality have long warned that Tokyo, once rendered sufficiently desperate, might take. Now it has been taken.

Japan's leaders can have no illusions regarding the outcome of their mad act. The war which they have begun will be a bloody and hard-fought contest. Their surprise attack may for the moment have weakened the United States navy. They may even drive on to the occupation of

the Philippines. But the end is certain. Eventually, a cordon will be thrown around the island empire, while the Japanese warships and armies outside that cordon will be systematically hunted down and destroyed. Terrible defeat will be the portion of all Japan's armed forces, starvation will be the lot of the Japanese people, destruction may perhaps be visited upon Japan's tinder-box cities, and at the end the government of the Tokyo militarists will be utterly smashed, while even the throne on which sits the sacrosanct "Son of Heaven" may perhaps be overthrown.

For the Japanese empire is the most insecure, the most exposed to attack on earth. Its economic base is almost non-existent. Forced to import almost all the materials needed to keep its factories running, on these bare volcanic islands Japan cannot even raise sufficient rice to feed her teeming population. The empire's military position constitutes a strategic nightmare, now made the more fantastic by the efforts to prosecute three or four or possibly even more separate campaigns at thousands of miles of distance across vulnerable sea lanes. And the empire's political weakness is apparent at a glance, with a war-weary population facing starvation at home, with its armies scattered all over China, French Indo-China, Mongolia and the formerly mandated islands in the south Pacific, and with all the subject peoples under the rising sun flag—Koreans, Formosans, the Chinese in Manchuria and in the occupied portions of China proper—ready to revolt.

Yet the United States must not underestimate the difficulty of this war. No war which has to be fought at such a distance will be a picnic, as the war against Aguinaldo in the Philippines should remind the thoughtless among us. The savage unexpectedness and the shocking effectiveness of the attack on Honolulu and Manila—so like the torpedo boat attack with which the Japanese broke the hearts of the Russians at Port Arthur before declaring war in 1904—shows the daring and even foolhardiness with which the Japanese will fight. It may take much longer and require far greater resources to win this war than even our most sober military prophets have foretold. For, we repeat, the United States is dealing with a nation whose warriors exalt suicide as a tradition of highest honor. To such Americans as still fail to understand this desperate character of the Japanese mentality we suggest study of the story of those national heroes of Nippon, the Forty-Seven Ronin.

So far as the immediate prospects in this war are concerned Hitler emerges as the first winner. So clearly is this so that nazi pressure is already widely given credit for having led to Japan's assault upon the United States. Despite all that was said to the contrary during the days while a war in the Pacific was only a possibility, this country must now insure that sufficient forces with sufficient equipment are sent to that area to win this war as quickly and completely as possible. The prospect will cause disquiet in England and Russia; undoubtedly there will be official announcements designed to relieve their anxieties. But the realities of the situation cannot be disguised. The United States has a war in the Pacific on its hands, and it must win that war. No aid to Britain or Russia can come before winning this war in the Pacific. Whatever officials may say, this will be the public demand. Until that victory is assured, Hitler will be the gainer. But after that the situation will be radically changed.

The American people go into this war with heavy hearts. They did not want it. They are sickened by it now that it has come. A Senator Norris may have said, in an unthinking moment, that such a war might be a good thing and have talked lightly of Japan's matchwood houses set aflame by incendiary bombs. But an overwhelming majority of Americans have no eagerness for any such prospect. They find no elation in the thought of bearing death and destruction through the towns and villages of what has always seemed almost a picture-book country. They regard with grim foreboding, moreover, the larger war to which this war with Japan may prove an introduction. There can be no uncertainty as to the determination with which Americans will fight. Nevertheless, they will go to battle revolted at the brutal, horrible business which—now that the madness of the Japanese militarists has started it—they must pursue to the tragic end.

America's first act will be to gather all her strength to strike back at this nation which has struck her so unexpected a blow at Pearl Harbor and Cavite. We trust, however, that the government of the United States will not be content to wage simply a military war. We trust that it will seek at once to capture the good will of all the peoples across the Pacific with pledges that shall disprove the Japanese charge that we fight to preserve the imperialist status quo. We trust that it will appeal over the heads of the Tokyo militarists to the heavy-laden common people of Japan with a promise of tangible economic help and persistent friendship as soon as they reject their present mad leaders. We trust that the American government will announce its readiness to join in forming another kind of "new order in Asia" than that which the Japanese sword-flourishers have proclaimed—a new order which will banish irresponsible militarism not only from Japan and China but from the colonies, and which will offer ironclad guarantees of access to economic opportunity while it opens the doors of freedom for all the peoples of eastern and southern Asia.

A Niemöller Hoax

FACTS just brought to light reveal that, in the attempt to whip up the war spirit of the American people a journalistic hoax of the worst sort has been perpetrated on the public while the life of Martin Niemöller, Germany's heroic Confessional pastor, has been placed in imminent peril. Journalistic hoaxes are no new thing, especially in wartime. But it is seldom that this sort of thing sinks to a level where it is willing to sacrifice the life of an innocent man—especially of a man whom it professes to honor—for the sake of whipping up a little added excitement and hate. Yet that apparently is what one American weekly magazine, working hand in hand with a pair of German refugees, has done. And it is prob-

able that numbers of Americans have been taken in by the deception.

On September 20, *Liberty,* a weekly which prides itself on its superpatriotism, hit the newsstands with a cover announcing "What Hitler Told Me About Christianity, by Pastor Niemöller." Inside, the article, illustrated by a large drawing of the imprisoned pastor, proved to be "By Pastor Martin Niemöller as told to Dr. Leo Stein, former University of Berlin law professor." To attest the legitimacy of Dr. Stein's ghost-writing, the article was preceded by a preface, set in heavy type in what printers call a "box," and signed, "Martin Niemöller." "As leader of the German Confessional Church," said this preface, "I am proud to suffer behind bars for my religion, for Christianity, just as the apostles did for their faith. I am not allowed to receive any letters from abroad, nor am I permitted to mail anything to anybody. I have authorized Dr. Leo Stein, who was interned here with me for eighteen months, to publish all this in my name. I am aware that this publication will only make my situation worse, but I consider it my religious duty to tell the world the truth of Hitler's opinion of Christianity and what he aims to do about it the world over." This, as has been stated, was signed, "Martin Niemöller."

The article which followed, "By Pastor Martin Niemöller as told to Dr. Stein," consisted of an alleged account, in the first person singular, of Niemöller's dealings with Hitler, reaching its climax in its report of an interview between the minister and the führer after the nazi leader was established in power. In this interview Hitler was depicted as having acted like a hysterical madman, and Niemöller was saddled with responsibility for passages such as these:

> Hitler was becoming enraged and gesticulating. "Formerly the Prussian kings were the highest masters of the church. Today I am a Prussian king for the people and for the church, and you will have to accept that as a fact." I was a bit dizzy. He really had said, this former house painter's assistant, "Today I am a Prussian king." . . .
>
> Hitler grew wild. He cried out like a madman, "You, as an officer, have learned to obey! You have to obey! *I alone determine what is and what is not Christian.* I determine what the church has to do. I and I alone am the führer of this nation. The Lord has chosen me for this office and my people have called me." "Not you, Herr Hitler, but the Lord is my leader," I replied. Only later did I learn that these words were responsible for his ordering my arrest. . . .
>
> What he [Hitler] now uttered betrayed his whole hatred and his true intentions: "I thought of making the German church the most powerful in the world. I wanted to name German bishops in all the countries I am going to conquer. . . . I wanted to unite all religions and churches under the spirit of National Socialism. I thought of putting officers like you in charge. But you are all Jew-infested. . . . If the Christian church wants to fight me, I shall annihilate it as I have crushed and will crush all my other enemies. I don't mind walking over corpses as long as I reach my goal. I need no Christianity. Whoever won't obey will be destroyed, and that goes for you too."

Ghost-writing is, of course, nothing new in American journalism. No stigma attaches to it, provided that the ghost-writer acts with proper authorization and faithfully reproduces the thought of the person for whom he is acting. Secretary Knox, for example, has recently acknowledged that the numerous articles which have been appearing under his name in various periodicals have been ghost-written, and that in at least one important instance he had not so much as glanced over the manuscript before it was published. But so long as he accepts responsibility, the public does not feel that it is being particularly gulled by such journalistic practices.

In the case of *Liberty's* article, however, old friends of Pastor Niemöller now in this country found it impossible to believe that it represented any such legitimate form of ghost-writing. Internal evidence in the article convinced them that the alleged direct quotations from Niemöller's lips were spurious, and the purported "authorization" in the preface they suspected of being a fake. But there could be no question about the peril to Niemöller's life caused by the appearance of such an article in an American publication with mass circulation. Immediately, therefore, these friends of the imprisoned pastor set on foot efforts to discover the truth with regard to the article. We cannot here describe in detail the difficulties which were encountered, but the results gave startling confirmation to the early skepticism.

As we write we have before us stenographic notes of a conference held in the offices of the *Survey* magazine in New York on November 13. At that conference Dr. Stein, his "literary agent," his "collaborator," a representative of *Liberty,* a representative of the World Council of Churches, and various friends of Pastor Niemöller were present. The conference disclosed that Dr. Stein denied authorship of the article in question; denied having so much as seen, much less written, the "authorization" for the article signed with Niemöller's name; admitted that he had no authorization to write anything quoting Niemöller in the first person; denied that he had ever claimed to be a "former University of Berlin law professor." Just who did write the article which *Liberty* published, and the alleged "authorization," was not clearly established, for all parties to the transaction appeared during the conference to be trying to dodge the responsibility. But the core of the matter is laid bare by this colloquy, which we quote from the record of the conference. The interchange is between Mr. J. Lionberger Davis and Dr. Stein. Mr. Davis is chairman of the board of the Security National Bank Savings and Trust Company of St. Louis, and an attorney of national prominence.

> Mr. Davis: Dr. Stein, I show you what purports to be an article by you, entitled "What Hitler Told Me About Christianity, by Pastor Martin Niemöller as told to Dr. Leo Stein." I ask you, are you the Dr. Leo Stein referred to?
>
> Dr. Stein. Yes.
>
> Mr. Davis: Dr. Stein is a "former University of Berlin law professor."
>
> Dr. Stein: Not true.
>
> Mr. Davis: I now show you the second page stamped McFadden Publications, Inc., *Liberty,* Paid July 10, 1941 per R. S. Paid Ralph Berson (as agent) for Dr. Leo Stein $400 7/10/41 R. S. I show you on that page preface of Pastor Martin Niemöller. And I ask you if you wrote that page.
>
> Dr. Stein: No, I did not.
>
> Mr. Davis: I show you pages 1, 2, 3, 4, 5, 6 and 7 of the article which follows the preface and ask you if you wrote those seven pages.
>
> Dr. Stein. No, I did not write them.
>
> Mr. Davis: Now I ask you if you ever authorized the publication of the preface of Pastor Martin Niemöller to be pub-

lished over Martin Niemöller's signature. Did you ever have any authority from Martin Niemöller to publish this text?

Dr. Stein: No.

With all parties to the publication trying to pass the buck, the record of this New York conference reveals a sadly mixed up business. But there can be no question any longer that Pastor Niemöller never gave Stein any such article as *Liberty* published, or any authorization for such an article. The article as published therefore represented an attempt to deceive the American people—with a man's life at stake! It was published with all parties to the transaction knowing that it might easily lead to Niemöller's execution. Whether the primary responsibility was Stein's, or that of his collaborator, a refugee named Kurt Singer, or his agent's, or that of the publication which printed the article, we do not know. But we do know that *Liberty* was fully aware of the peril in which it was placing Pastor Niemöller, for under his picture it printed in large type: "A remarkable, challenging revelation from a world-famous prisoner—words that may cause his death!"

Whether *Liberty* will now acquaint its readers with all the facts which have been brought to light concerning this article remains to be seen. There is reason to believe that the desperate efforts made by Niemöller's friends to convince the German authorities that the prisoner of Sachsenhausen had nothing to do with this publication have succeeded in saving him from execution or torture. Apparently the Gestapo is willing for the present to dismiss the article as either an attempt by irresponsible parties to cash in on the fame of the Confessional pastor or an effort to whip up public fever in this country by methods which are not unfamiliar in nazi Germany. But this does not change the fact that an American weekly of wide circulation has been a party to a peculiarly unsavory hoax. Perhaps, however, if knowledge of that hoax becomes sufficiently widespread it may help to protect the American public against being taken in by other hoaxes, which are all too likely to multiply now that the nation finds itself officially at war.

I Told You So

EDITOR THE CHRISTIAN CENTURY:

SIR: Nothing is more natural and nothing more futile than for a man to say when a thing has happened, "I told you so!" We have all done it with greater or less justification, but those who are wise do it no longer.

Some have a right to say it. Cassandra could claim when Troy fell that she had told them; but it is conceivable that she had also many bad shots for which to take responsibility. And besides, when a city like Troy falls, and the "topless towers of Ilium" are laid low, does it really matter who foresaw it? Anyhow, poor Cassandra lives in our language as a warning against pessimism on the ground of one prophecy of hers which proved true!

Why do I want to say to you, if I ever do, "I told you so"? Probably out of sheer vanity. By such a claim I stand out from the others who were dull and did not see what was coming. But I saw! Or perhaps it is because I feel that I have not had the credit given to me which was my due. Nobody knew what a wise being Quintus was; and all the time he was the one who foretold the facts. The proper idiom to describe this is, "There now!"

But if I ever do say such a thing, your first impatient reply will be, "Yes, he may have told us; but think of all the other things which he told us; what a list of complete misses or outers, and here he is boasting of his one bull's-eye!" And you will add with your philosophic calm, "Besides, what does it matter? Quintus had much better devote his alleged prophetic insight to other matters."

As a matter of fact you and I know how much a statesman gains who is strong enough not to say, "I told you." Those who know that he did will not forget the fact, and they will give him a good mark not only for his foresight but for his self-restraint. I can recall no instance in which it has done a statesman or divine any service when he claimed to have been the one man with sight among a blind generation.

In the nature of things the man who prophesies upon matters in which human personalities are concerned cannot expect to be right more than once or twice in his lifetime. But he is tempted to make the most he can of his hits, and to forget his failures. Others do not share his principle of selection. He is like the golf player who on one memorable day goes round in 70, and for the rest of his life tells a bored company how he did it.

Statesmen as they grow older tend to justify themselves by an anthology selected from their past words and deeds. But an impatient generation finds itself a little bored and on the whole would value them more highly if they would confess their mistakes. There is no more pathetic figure than the old statesman or preacher or actor who lives on his selected memories and expects others to listen to him; and the man who says in his self-defense or egoism, "I told you so," is almost as pathetic.

The only exception is when the cry is one of pity and agony. "O that thou hadst hearkened! Then had thy peace been as a river!" That cry is different.

Ever yours,

QUINTUS QUIZ.

Pattern

SHE was there before Caesar's day
And she is still there,
The woman at the doorway, watching.
The man walks off, self-conscious in his new clothes;
He turns around once and tries to grin.
She is not quite sure about his saving the nation,
Or the empire, or freedom, or the world.
Sowing seeds, pitching hay—ah yes, he was good at that.
The wind blows, and prying fingers of rain
Meddle with the listless autumn leaves.
The woman turns to face the familiar room
That has died during the last five minutes.
Life narrows into a thin cold draft of loneliness,
Even while she fondles the little boy,
Quiet and awed at her side.
The dahlia on the kitchen table drops its petals one by one.

EDITH LOVEJOY PIERCE.

The Second Christmas

By John Haynes Holmes

IT HAD BEEN a dreary year for Mary. Such a disappointment after that thrilling experience in Bethlehem! Was there ever such a birthday? Had ever a mother been so blessed?

I

Of course, Mary did not understand it all. She was a simple maiden—young, untaught, quite unprepared. Furthermore, it had all come so suddenly, and when she was nearly dead with pain. That night in the stable! She did not dare to think of it at times, it had been so terrible. All day she had traveled in the dust and heat, knowing that her hour was upon her. Joseph had been so kind. The little donkey had hurried along so fast on his little clicking hoofs. But it seemed every minute as though she would die. And then, when they had reached Bethlehem, just as the night was falling and the chill was dropping from sky to earth, they could find no shelter.

Would she ever forget how they went from door to door? No room, no room! Everything crowded! For the people had gathered for the census, and there was not a corner anywhere. What they would have done had that innkeeper not taken pity on them, she never dared to think. The little Jesus, her darling son, would have been born somewhere out in the fields, under some hedge, perhaps in the gutter of the town, and probably would have died. But the innkeeper had been kind—perhaps he had seen her agony upon her face. And he had let them go into the stable, where the sheep and the cattle had made it warm with the heat of their bodies and sweet with the breath of their nostrils. And there in the soft straw, close by an ox or an ass, she had yielded to her pangs, and at last had taken the little baby into her arms and laid him in a manger.

She was weak and cold. So she had not noticed much of what had happened. But Joseph had told her wonderful things, and she had kept all these things in her heart. For there had been miracles that night! Surely, some more miracles would come. Her firstborn was a wonder-child. God must show new signs to hallow him. She would be ready this time! So all the long year she had waited. Every night she had watched for visitors from afar, or listened for music from the skies. But nothing had happened. The rains had come—the earlier rains, and then the latter rains. The lilies of the field had blossomed, and the hot summer had ripened the grapes and olives. Now the winter had come again. And she was still waiting—in vain. It was all so disappointing, as if heaven had been opened to her, and then been closed. Yes, it had been a dreary year. She could not understand.

II

As the months had passed, and life in the little home in Nazareth had settled down into the humdrum of morning, noon and night, breakfast, dinner and supper, the Sabbath, the weekdays and the Sabbath again, Mary had fallen into the habit of looking into her heart, and dreaming of that night in Bethlehem. The baby was a dear creature—she could play with him now. He was toddling across the floor, and just beginning to reach for the pots, and the water-jars, and even for Joseph's sharp tools on the carpenter's bench. But there were times when she liked to be alone—to think, and to remember. Thus, when she went to the well in the morning, to fill her water-jars, she would linger after the other women had gone and the gossip of the village had died away into silence. And in the quiet of that place, she would recall the Magi who had come to Bethlehem out of the East, following the star which led them to the manger.

She had not seen much of them. She was too sick. But Joseph had told her of their laden camels, and their servants; and she could remember that they were tall men in splendid robes; and two of them were old, and one a shining youth, more like a king than a wise man. It had seemed so unreal, like a dream in the night. But when the morning came, there were the rich gifts for her little son—gold, frankincense and myrrh. So it must have been true. The Magi had done obeisance to Jesus, and hailed him as a King.

III

Once, when Joseph was away, buying lumber in Tiberias for his carpentry shop, Mary had climbed to the rooftop of her house with the infant Jesus in her arms, and there she had waited, with eager eyes and ears, till the morning light had come. The stars were wonderful that night. They had cast down light so bright that she could see the neighbors' houses, and the streets of Nazareth, and even the outline of the hills. More than once, as the darkness pressed upon her, she thought that she had seen her star, Jesus' star—a planet larger and swifter than the others. Breathless, and with no more motion in her than in a frozen reed, she had looked to see the heavens open again, and an angel host appear and acclaim her son. But every time it was the same. Her eyes became dim, and the stars danced and became confused—and nothing happened. She had been deceived—or, rather, had deceived herself. And so all the year had passed, and the birth-night had come again. It was very disappointing.

But this first birth-night was going to be a happy one, even though there were no wonders. She was going to make certain of that! Once, to be sure, she had thought of asking Joseph to go to Bethlehem again, just as they had done a year ago. The little donkey was in his stall, with the cow and the sheep—he would know the way. It would take some money, but there would be no census this time, and thus no extra taxes. Joseph could ill spare the time from his busy shop, but a few days, only a few, would make no real difference. And this time there would be no crowds—the journey would be easy and pleasant. And in Bethlehem they could sleep in an inn, and not in a stable.

But she had not dared to ask Joseph to make the journey. He would laugh at her. Perhaps even he would be impatient, and rebuke her foolishness. So she had kept these things in her heart, and said nothing.

IV

It was late when Mary's work was done. The threshold had been swept and the floor cleaned. The chairs and stools were in order about the table, and the cups in their places. Joseph's bench was thrust into a corner, and the tools carefully laid away. Joseph himself was sleeping, for the first peep of dawn must see him up. His shirt, newly washed, was ready, together with the Sabbath robe and the Sabbath shoes. For this was to be as a holy-day, and Joseph must be fitly clothed.

Mary was tired, but she could not sleep. Her mind was filled with the morrow, that everything should be right. There must be nothing forgotten, nothing undone. Also she was excited in recollection of a year ago. Perhaps that star had shone, after all! Perhaps it might shine again tonight, just in celebration! Suppose she looked, to see. Softly Mary crept to the door, wrapped herself against the cold, and went out. All was dark, except for a light in Rebecca's house, where she was tending her sick child. All was quiet, except for an occasional bark from the wolves, and a call from some shepherd to his sheep upon the hills. Was that shepherd watching, as she was watching? Would he be frightened, as the Bethlehem shepherds were frightened, if the heavens opened in song? But there was no sign, no sound. The sky, so black in its impenetrable depths, was studded with galaxies of stars. They were all there, just as she had seen them since childhood. As she gazed upon them, she saw it was about a half-hour to midnight. It was all as it had been on all the nights in all this year gone by. Nothing wonderful any more!

Mary turned away, and found herself walking not toward the house, but toward the little stable in the rear. Why should she not go there and lie down for a moment in the straw, just as she had done a year ago, when Jesus came? There was Toto, the donkey that had carried her all that long way to Bethlehem, and the cow, and the sheep close folded from the cold. The Bethlehem stable had been larger, and there had been oxen there, and camels, and horses. But the stall would be the same, and the manger. She could imagine it was that same stable where the innkeeper had given them shelter. And perhaps, if she closed her eyes, she would see the Magi again; and, if she listened intently, would hear the shepherds telling their story; and, if she folded her arms in the old familiar way, would feel the wee babe against her bosom. She would go in, and wait till midnight. Then creep back again—and Joseph would never know.

It was dark as she lifted the wooden pin and opened the door. She could hear the slow chewing of the cow upon her cud; there was a nervous crowding among the sheep; Toto gave a sharp stamp of his hoof, as though in recognition. She could see nothing—only feel how cold it was. But she knew the byre—that empty stall, close by the cow and the ass, where they kept the hay for the feeding. Quickly she found her way to it, and nestled down just under the manger, and pulled the fragrant hay about her to keep her warm. This was the way it was a year ago. It seemed as though time had rolled back, and she was in Bethlehem again. . . . How still it was—and warm. If only she had the baby in her arms again! . . .

V

Mary never knew just what happened. Joseph never believed; the neighbors only smiled. But before she went to sleep—yes, before she closed her eyes!—there came a kind of glow across the stable near the door. At first she thought it was Joseph come to seek her with his lamp. But she saw only the light—at first soft and dim, then brightening and spreading, like the sun in the east at dawn. It moved along the walls of the byre, until the walls were all aflame. But it did not burn, for the light was cold, like stars against the night. At first it seemed as though the light were shining *through* the walls, as light shines through a curtain. Then she thought it was shining *on* the walls, like the bright glow of the holy vessels in the synagogue. But soon she saw it was *in* the walls, and then in the stable, and through it, and all about it.

The animals were as clear as when they stood in moonlight, only this light was a radiance which streamed not from one direction but from all. Mary could see her hands, and the stall, and the manger. She felt as though she were bathed in light—as though the whole stable were being flooded by the sea. Then slowly, silently, the light seemed to gather together where she lay. The rest of the stable grew gradually dark, but here the light was so dazzling she could scarcely see. It was "a burning and a shining light," a shaft of flame leaping sheer from the floor to the roof of the little stable. It must have been something like this that the Children of Israel saw when the fiery pillar led them through the desert wastes of Sinai!

And it was no dream, for the animals beheld it. Mary could not see the sheep, but the ass and the cow were close beside her. And they were not frightened. For lo, as she looked upon them, they bowed their heads; and then they kneeled, like worshipers before an altar—ass and cow side by side, and fronted toward the light.

VI

How long the animals kneeled, or what they did at all, poor Mary never knew, for her eyes were now fixed upon the light which seemed to burst into a kind of final effulgence of glory, and then take shape into the bright form of an angel. How tall and beautiful he was! She knew she should be frightened before such celestial presence. But how could she be frightened, when she gazed upon such a radiant countenance and looked into such gentle eyes? This must be God's messenger, and God was good, and his spirit peace. So she was not afraid, though she was full of marvel and amaze.

But it was not long for her to wonder, for no sooner was the Angel clear in form than he found voice, and spoke. Like a psalm of David was his word, and like the harp of David his utterance.

"Mary, blessed of women," said the Angel, "thou hast

been sad through all this year. Thou hast not found joy in thy child, nor content within thine heart. For always thou hast looked for miracle and sign . . ."

"But, my Lord," interrupted Mary, "there *was* miracle and sign, when Jesus was born in Bethlehem of Judea this night a year ago."

"Yea, miracle and sign," said the Angel, gently: "such miracle and sign as accompany the wonder of every birth. To those who have eyes to see, a star shines when any child is born. To those who have ears to hear, the morning stars sing together and all the sons of God shout for joy, when a new soul comes into the world. There is hope for man whenever man is young, and for the world whenever another life appears."

"But I have believed, my Lord," said Mary, "that Jesus was King . . ."

"Not so," said the Angel. "Thou hast borne not a king, but a greater than a king. Thy son is destined to be a prophet of the Most High. He has come to speak the word and do the will of God, and, if he have strength, to rear his kingdom. He will not rule, but suffer; he will be not the master, but the servant of all; he will command not by the sword, but by the spirit. It has been foretold that Israel shall be led and the world saved by a Suffering Servant of Yahweh, who shall surpass all conquerors, destroy all tyrants, outlive all empires, and subdue mankind to love. Thy son is he, if thou wilt have him so, for God has blessed him beyond other men."

"But, my Lord, these wonders in Bethlehem—did they not mark him as the Son of David, to bring in his kingdom once again?"

"Not David," replied the Angel, "but Elias! The Magi came not to do obeisance to royalty, but to acclaim wisdom. The angels sang not of power, but of peace. O Mary, look not for wonders in the heavens or on the earth—for cloven skies and marching stars, for earthquakes and famines, for wars and victories of arms. These show not God! Look for wonders within—for a mind that dwells apart in mystic rapture, for a heart that enfolds the race as a hen gathers her chickens under her wings, for lips that speak the very word of God, for a soul that dares all for his kingdom.

"Delve deep into thy son's life, as a miner delves deep into the earth for precious treasure. What thou findest guard, though thou art dazzled and afraid. For Jesus, thy son, is given thee of God to rear and fashion for his service. Bind him fast to the law of Israel; teach him the words and works of the holy prophets; turn him from violence and vengeance, and all the ways of hate; keep his hands clean and his heart pure; show him the path of love, and lead his feet therein; and give him courage to dare, and faith to endure, even unto the end. Then will he be not the Son of David, a King, but the true Messiah, the Savior of the world.

"Be strong, Mary, for thy task is grievous. Thou must suffer greatly for thy son. Thou wilt see him despised and rejected of men, a man of sorrows and acquainted with grief. The world will fear him and hate him—beat him with rods, crown him with thorns, pierce him with nails. Men will repeat his words, and do them not; they will accept his commandments, and break them; they will hail his name, and betray him. Greed and power and war will everywhere prevail, and the kingdom never come.

"But be not dismayed, for thy son, though dead, shall live; and, though despised, shall be honored first of all men upon earth. Above the clash of arms his word shall sound; and in the darkness of lust and hate, his face shall shine. The world will not be able to forget him, nor mankind to escape him. For even where he is most denied, he is the Truth; where he is least followed, he is the Way; where he is dead in fear and hate, he is the Life. So long as the earth shall swing among the stars, men will return to him upon the day that he was born. In every stable of the world, upon the birth-night, his light will shine, and the dumb creatures kneel they know not why. And on the morning of the birthday, in every home and heart of man, love will be born again, and there, for a fleeting hour, do its blessed work. On this day will men live, in Jesus' name, as they would wish to live on every day. Secretly they will weep that they still fight, and steal, and kill; secretly they will resolve to fight and steal and kill no more. It will be long ere the kingdom come.

"God must be very patient. A thousand, two thousand years will pass, and men will still be taking the name of thy son and doing not his will. Wars and rumors of wars will fly upon the wind; darkness will enshroud the earth, and gross darkness the people; the nations will furiously rage, and imagine vain things; hatred and violence will do as ever the awful work of death. But thy son will live as the rebuke of all men's work; he will be remembered and reverenced in despite of all earth's wicked ways; and his words, like beacons, will point the way of life. Be patient, Mary, as God is patient. Be brave as God is brave. Though there be no sign nor wonder more, thy work is sure."

VII

There was a silence; and the light began to dim. The angel faded, like the dying sun at evening. The stable was suddenly dark again, and Mary cold. She trembled, and looked about her. But she saw nothing that she had not earlier seen. The animals were the same; they seemed not to be restless, or frightened. She rose quickly from the stall, and hastened to the door, and stepped into the night. The stars were there, wheeling their silent way, and pointing to a few minutes after midnight. It was late—and she had been asleep, and dreaming. Or was it true—that, on this second birth-night, she had seen an angel of the Lord and heard his voice? She did not know. She only knew that she must hurry. She had been away too long; the baby might be fretting, and Joseph awake. She sped to the house, and listened. Not a sound. She pulled the latch-pin, opened the door, and entered. All was still. She must go to Jesus, and feel if he was asleep . . .

But what was this? The little cradle all aglow with light? No, it could not be! It was dark now. There was not a shimmer of light. But she had seen him, her baby, just as though a star were lit upon him. And she remembered what she had seen. The baby's feet drawn down straight and stiff, and his arms flung out wide on either side—as though he were stretched upon a cross. . . . And on his face, his dear sweet face—a smile!

The Church of Rome At Home—VII

Protestantism in Rome

By Romulus

FULL FREEDOM of worship came to the people of Rome and the old Pontifical States only after the achievement of Italy's national unity and independence. It was part of the *statuto* or constitution on which rested all the liberties of the new citizens. Before this time, an act of public worship other than that of the Roman Catholic Church was an offense against the law, somewhere between a misdemeanor and a felony. The Romans welcomed the boon of religious freedom. They have now enjoyed its blessings for two generations, during which time it has brought untold happiness to millions of men, women and children.

Under the new order, the state did not in any way discriminate against the old church; indeed it recognized many of its existing privileges. But it withdrew the one-sided support of the secular arm. The old church was still at liberty to use all the spiritual weapons at its command to convince the world of its alleged exclusive merits and of its monopoly of salvation. But threats and compulsion as a means of evangelizing were no longer tolerated. The days of medievalism had passed even in Rome and the doors were opened to the teaching and preaching of the great Protestant bodies, which honestly dissented from the doctrine and practice of Rome, denying its exclusive right to be called catholic and firmly believing in the continuing character of the Reformation.

Beginning of Protestant Missions

Protestant missionaries, by far the greater part of them Americans, came to Rome and, after complying with all the requirements of the Italian law, organized churches of their respective faiths. The names of these pathfinders are still held in grateful remembrance by Protestants throughout the kingdom of Italy. The Baptists and Methodists have always marched at the head of the column, but other denominations—English Wesleyans, Presbyterians, Lutherans, the Salvation Army—have always labored with them, shoulder to shoulder.

Above all things it must be pointed out that the newly found liberty of conscience redoubled the zeal and enlarged the activities of the Waldensians, a pre-Reformation Protestantism which was indigenous to Italy and spoke the language of the gospel in the native tongue. These pious, modest and kindly Christians, who always seemed to thrive on persecution, celebrated their religious enfranchisement in the city of the popes by building their new and handsome temple on the papal side of the Tiber, within a stone's throw of the Vatican Palace. There they worship to this day. The simple hymns they sing with so much fervor tempered with sweetness have brought thousands upon thousands into the Waldensian fold.

What have the Protestant missions in Rome and throughout Italy been able to accomplish to the credit of the faith which they profess? Outward signs of progress are not lacking. The Methodists have for their headquarters an entire floor in one of the bigger office buildings in Rome and employ a large, busy and well directed staff. When, some years ago, they acquired on the heights of Monte Mario a section of land as the site of a Methodist college, they drew upon themselves much unfavorable comment in the papal press, as if such close proximity of Methodism to the palace of the pope constituted a sacrilege and a personal affront to his holiness. Cardinal O'Connell, before his present practical retirement, never failed on his visits to Rome to denounce "the dastardly deed." In horror-stricken accents he deplored the "incredible fact" that some of his own American countrymen "had participated in this vile conspiracy to deprive the children of Rome of their sacred birthright." Some cardinals of the Curia, residents of Rome, who were less ponderous and dramatic but more practical than their brother in the purple from Boston, contented themselves with characterizing the action of the Methodists in drawing so close to the pope's residence as unsportsmanlike.

An Italian Inspired College

What were the facts? The idea of creating and endowing such a college came from Italians in the second generation of Methodism in their country. These men knew from personal observations and contacts that there was urgent need for such an institution—a boarding school with the atmosphere of a Christian home, where sons of Romans, rich or poor, would be sure of receiving a first-class modern education and character building would form an essential part of the pedagogic program. The Methodist college is always filled to capacity. It has enriched the civil and religious life of Rome—a fact which is gratefully recognized by Romans of all classes. Every day thousands of people pass and read the tablet alongside the Methodist chapel on the Via Venti Settembre, one of the city's classic thoroughfares. The tablet sets forth, with an appropriate line of commemoration, the names of the Italian Methodist students who died in the defense of their fatherland in the First World War.

The Baptists, ever active at home and abroad, have for their headquarters a building all their own located in Via in Lucina, one of the city's busiest sections, just off the Corso. It stands directly across from one of the earliest Christian temples. Here, too, cheerful devotion to the cause reigns supreme. The superintendent has a highly qualified staff of assistants, all of them Italians. The Baptist organization is extensive, with many branches both in the bigger cities and in the rural sections, on the mainland and in Sicily. The Baptists also have a seminary in Rome which, like that of the Methodists, is located on the slopes of Monte Mario. Its situation is attractive. It is

surrounded by ample grounds from which one may see the Tiber as it rolls toward the heart of Rome. Like their Methodist fellows, the Baptist students are earnest, manly youths, with an exquisite touch of Latin courtesy. In all its essential features the scope of the Baptist college is the same as that of the sister institution.

What Do the Plain People Think?

All these facts, descriptive and enlightening as they may be, do not convey to the reader a complete picture of Protestant progress in Rome. In order to paint the picture in all its details we must find a true answer to this question: What has been the reaction to Protestantism on the part of the plain people—*il popolo minuto,* "the little people," as the Italians phrase it. In other words, what passes through the mind of the average Roman or Italian when he hears the word *evangelico,* which he seems to know better and to prefer to *protestante?* What impression have seventy years of Protestantism, viewed at fairly close range, left on the general mind of Rome and Italy? On this question statistics alone are not conclusive. It is not without some diffidence that I venture an answer. I have never tried to imitate one of Dr. Gallup's collectors of public opinion, in relentless pursuit and armed with a questionnaire. Indeed my contacts and observations have always been more or less casual, but they have extended over a period of more than a dozen years spent in Italy and chiefly in Rome.

My informal survey has been made easier by the social habits and the general character of the Romans. They are gifted with good intelligence. They are broad-minded and inclined to tolerance. You do not find in Rome even a trace of the dervish spirit so often encountered in Catholic countries beyond the Alps. The Romans, even the humblest of them, still retain a little share of the heritage of a millennial civilization. Their recollection of the papal yoke from which they were liberated in 1870 inspires them with sympathy toward all rebels against the papacy. Unwittingly and unwillingly the popes had prepared a congenial soil for the seeds of Protestantism on the very banks of the Tiber.

The Protestant Reputation

The average Roman associates the average Protestant with certain characteristic qualities. He regards the Protestants as a peaceable lot, never eager to obtrude themselves or their creed on others, but always ready for a friendly talk and pleasant social intercourse. The word of an *evangelico* is regarded as quite reliable. He is also known for his promptness in meeting bills. One obvious peculiarity marks out the Protestant citizen in the eyes of his neighbor: his scrupulous observance of Sunday as a day not only of worship but also of rest. To many Romans Sunday differs from other days in the week largely by reason of a better bill of fare. As in other dominantly Catholic cities on the Continent, Sunday is in great measure devoted to the pursuit of various sports with all the incidental uproar. Being after all only a minority, the Protestants content themselves with pleading for a quiet Sunday. They do it consistently and with dignity. No doubt all these contacts between man and man make the Romans more curious about Protestantism as a code of ethics than they might be otherwise.

Several instances of the neophyte's zeal, charming in their utter sincerity, were brought to the writer's knowledge. A poor crippled cobbler, with a singularly refined and spiritual face, had often joined the services in a Protestant chapel located in one of the city's poorest sections. He saved up ten lire, with which he bought an illustrated Bible in Italian. His shop was only a short walk from the Vatican. On Sunday afternoons I would often see him reading the Book in the shade of the Bernini columns which form the atrium of St. Peter's. He would signal to some of the poor mothers tarrying near by and they in turn would call their boys and girls who were at play in the neighborhood. When he had a good-sized audience he would read aloud stories from the Bible and explain the pictures. After a while this extraordinary Sunday school drew other spectators who sometimes joined the children. The man was never disturbed, though he carried on his teaching directly in sight of the *carabinieri,* who in Rome are changed almost every day and have no regular beat. It was only a few years ago that this harmless Sunday school was dispersed. Some zealot had remembered the concordat.

Zeal of Protestant Converts

There was another case of newborn zeal that reads almost like a chapter from the Acts. In a small city on the west coast of the Adriatic, where the Baptists used to send an occasional itinerant preacher, a whole family had embraced the new religion. The head of the family, a kindly, fatherly looking man, invited the town folks to come on Sunday and listen to him explain more about the new religion. Pietro was only a rough fisherman with little or no education. His neighbors, who had known him all his life, were astounded at his words. They seemed inspired. His two sons spoke after him and there were many converts.

The motives of these three men were purely religious, but the *capo* or head of the local fascist organization and the parish priest denounced them as communists and "subversives." Without the semblance of a trial the men were thrown into jail and sentenced to be deported to the Lipari Islands for five years. Eventually they were put into the "cellular wagon," a vehicle which travels from jail to jail to pick up the victims for the Liparis. For two weeks father and sons endured the refined tortures of the cellular wagon, glad to suffer for the sake of their new faith. On the way they cheered and comforted their unfortunate fellow travelers, reading to them from the Bibles which the police had permitted them to take along. When they finally arrived at their destination, the old man begged for permission to deliver a message from God to his companions in confinement. The permission was given. The little money that was sent to Pietro by his friends he divided with the penniless. The earnestness and simplicity of the man impressed even his jailers. Through the Baptist headquarters in Rome, pardon was finally obtained for the father and the sons, after the government had convinced itself that none of the accused had ever had anything to do with communism.

These incidents and many others like them may appear trifling enough, but they show that the roots of Protestantism in Rome are sound and full of life and likely to spread. It seems to be the policy of Protestant leadership in Rome, now almost entirely in native hands, to avoid polemics with the old papal guard and to remain on the defensive. This leadership has put more trust in the inherent spiritual and moral strength of Protestantism than in brilliant controversies. Protestantism gets its new recruits more by setting a good example, individually and collectively, than by intensified proselytizing. Protestants are making an impression by living up to the precepts of their faith. This attitude is drawing thousands into the Protestant churches. A good percentage eventually join some evangelical congregation; it matters little about the denomination. In this respect the growth of Protestantism in Rome and in Italy may be likened to the growth of a coral bank, with the units accumulating in new accretions as time goes on.

The attitude of the popes toward Protestantism in the new and free Rome has been that of an irascible old landlord toward reckless trespassers. In the course of seventy years the tone of bitter resentment has not abated in the least. Such weird developments as an interfaith comity with all its amenities, its frequent demonstrations and its gushing publicity, are as likely to crop up in Rome as a bed of violets in the dustbowl. The *Osservatore Romano* still maintains its department for the castigation of domestic and foreign heretics. Most of the editor's growls are addressed to the Protestants in Rome.

Special vials of wrath are poured out on the Protestant press in Rome and Italy, which is without exception well edited and enjoys a wide circulation. Two papers stand out—the Baptists' remarkable publication known as *Blychnis,* and the Waldensian paper, *Il Testimone* ("The Witness"). The *Witness* is wholly religious in tone and contents. *Blychnis* maintains an uncommonly high literary and journalistic standard and, due to its special features and merits, enjoys a circulation far beyond Protestant circles. One might call it one of Rome's popular magazines. It is to be found on nearly every newsstand in the city and indeed throughout the kingdom. For a time, through some terrible mistake, it was kept on file in the Collegio Romano. Neither *Blychnis* nor *Il Testimone* nor any of the other Protestant journals carries a chip on its shoulders but the two papers named have on more than one occasion ventured into the arena when it was a question of correcting the habitual misrepresentations of their contemporary in Vatican City.

Supported by first-hand evidence all around them, the Protestant papers have forever discredited the papal fiction that Protestantism in Rome owes its existence and survival to the bags of gold shipped from overseas to seduce thoughtless or perhaps greedy and conscienceless Romans from their allegiance to Holy Mother Church. Protestantism in Italy is entirely self-sustaining. It needs no concordat to keep it going. More and more it is finding its way to the hearts and consciences of the people.

The next article in this series, dealing with the place of concordats in relations of the Vatican with other governments, will appear next week.

Our Secularized Education

By S. Vernon McCasland

EDUCATION has become so general in the United States that it is all but impossible for even a moron to escape a cap and gown and diploma, yet a student can go through the public schools and then graduate from the best state universities with the highest degrees without any formal study of the Bible or religion. This must be the prize anomaly in the entire history of education. Here is a situation which was not anticipated by the founders and it is not desired by the people of the nation today. All of the great privately endowed colleges and universities of the nation were founded by the churches. Until after the Revolution there was no state educational system; there was no secular education; all education was in the hands of the churches and was religious education. The founders of the nation were religious men and they knew that religious ideals were the basis of the new national life. The fate of religion in the schools of the American people, who are profoundly religious at heart, makes a strange story.

Although there appears to be no necessary reason why it should have happened, the Rubicon of secular education was crossed as a result of a misunderstanding of a provision of the Bill of Rights which was added to the Constitution in 1791. Into this first amendment was written the statement: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The American colonists had known the terrors of religious persecution at the hands of state churches. Many of them had come to America solely to find religious freedom. They were determined that the new nation should be the home of freedom and that no one in this country should ever be persecuted because of his religious creed. The individual states quickly followed suit. They all guaranteed religious freedom and limited the scope of the state government in that respect. This freedom has been one of the glories of our life from the beginning. The fathers were very wise in making this provision.

But this law which has been such a positive blessing to the lovers of freedom in this country has had a negative result of which its authors probably never dreamed. While they were sedulously planting and cultivating the tree of liberty in this land, they quite unwittingly cut the taproot of religious education. I say they did this unwittingly;

it was certainly not intentional. No one then foresaw the educational policy which was destined to threaten the very liberty which they were trying to preserve, a policy which resulted from a misinterpretation of what they had done.

So long as education remained in the hands of the churches no problem of religious education arose. But very shortly, with the founding of the state universities and the public school systems, it was assumed that this provision in the Bill of Rights precluded the teaching of religion in the public schools. Thus a thoroughly secular type of education was developed in this country. In the grades, in the high school, in the college, in the university, a student had no systematic religious instruction; he perhaps heard not a friendly word spoken in its behalf; and he was fortunate if he did not often hear it referred to in ridicule by cynics who themselves had no adequate knowledge of religion.

While it has been assumed that the Bill of Rights prohibits the formal teaching of religion in the state schools, it has not been a hindrance to a good many teachers in widely different fields from subtly filling their students' minds with skepticism. It is a great mistake to suppose that, because there is no formal teaching of religion in a state school, nothing is said about religion there and students are not influenced either for or against it. All the world of reality is pervaded by the values of which religion is made. To suppose that teachers could always avoid the subject would be like expecting a physician to discuss physiology without reference to the heart. But our public school system finds itself in that strange situation today.

Parochial Schools

The churches have not been entirely unaware of this emasculation of education. The Roman Catholic Church is a notable illustration. It has consistently held that education must be religious at the core and has refused to entrust its children to a secularized school system. To this day it has maintained its own schools at great financial cost. To a limited extent other denominations have maintained their own schools. But the public schools have now been almost universally accepted among Protestants and the support of their own educational institutions is becoming increasingly difficult. In spite of the good work that these church schools have done, it is doubtful that it will be possible to establish new ones in the future, and many of the older ones must die.

As a matter of economic necessity the churches cannot compete with the state schools indefinitely. The church people who support the denominational colleges with gifts must also keep up the state universities with their taxes. There is a limit beyond which this process cannot go, and we have probably already reached it. Even today while hundreds go to the denominational institutions, thousands and millions attend the state schools. And these great throngs of American youth are almost entirely beyond the reach of any instruction in religion which could be compared with their other academic courses. If we are realistic we will face the fact that the education of a vast majority of the American people is a completely secular education.

The Sunday school of course has made an effort to meet this situation. But I hardly need to point out that it is fighting a losing battle. There are obvious reasons for its failure. It cannot do in one hour on Sunday a piece of work which can compare favorably with what secular schools require a whole week to do. Since the Sunday school does its work on Sunday it is resented by the children, not only because it seems to spoil a holiday, but because it appears to be something over and above the necessary disciplines of education. It is looked upon as a burden and the incentives and disciplines necessary for real education are exceedingly difficult to achieve. It gives the children the impression that education is one thing while religious education is something else. It causes a false understanding of both education and religion.

New Approach Needed

Pupils do not readily see that education and religion are inseparable and that no education is complete without a basis in a religious conception of life. If religion and education were properly integrated in the public school system, every course in the schools would make its contribution to the normal religious development of the student. No adequate comprehension can ever be attained so long as religion is thought of as being limited to a short period on Sunday.

The movement for weekday religious education is an effort to put religion and education together again. For at least twenty-five years some high schools of Virginia have given courses in the Bible and for eleven years many of our grade schools have had Bible courses. Last year no less than 28,000 children attended these courses in this state. Similar developments have taken place in many other states. The University of Virginia is the only state university, so far as I am aware, which has a fully established professor of religion on its faculty, although there are many state colleges and universities which give credit on courses in religion taught by affiliated institutions close to the campus.

Religion at State Universities

I believe there ought to be a fully equipped school of religion at every state university where adequate training is available at both undergraduate and graduate levels. The state provides graduate and professional training in other professions. Why should not one be able to get his preparation for the ministry at a state university? It would be good for the study of religion if students had access to all the resources of a university and it would be good for the university to have a school of religion in its midst. This has long been recognized at the great privately endowed universities like Harvard, Yale and Chicago. It is time for the recognition to reach the state institutions.

The only thing which is holding up this movement to put the study of religion back into the fabric of general education where it ought to be is the lack of interest or the inertia or the sectarianism of the church itself. But I am convinced that the churches are ready to go forward. It cannot be said that our laws prohibit this putting of religion back into education. All that is necessary is for

the churches to wake up from their Rip van Winkle slumber, cast off their outgrown sectarianism and energetically enter again the door of general education which they have left standing open and unused for a hundred years.

The Churches Are Asleep!

The general attitude of the churches has seemed to be that not even in such an important matter as education could the church have anything to do with the state. The state has been regarded with such an undying distrust that all realistic cooperation with it has been shunned like the plague. For their motto the churches might well have parodied the famous lines of Kipling thus:

> Oh, Church is Church and State is State and never the twain shall meet,
> Till earth and sky stand presently at God's great judgment seat!

Under the soothing influence of this pleasant opiate the churches naively gave over their children to the completely secularized state system of education and then without more than the faintest murmur of dissatisfaction drifted off into their century-long sleep. But the results of this benighted policy are becoming evident today as the churches awaken to discover in amazement that they are unrecognized or disowned by their own children and that the foundations of the state itself are threatened.

However, they have only themselves to blame and they have it in their power to correct the situation. A strong man's goods can be taken from his house only when he is asleep or bound! For the present he is still not bound! The policy makers of this nation today, as they have been in the past, are religious persons. Even if it were possible, they would not shirk the responsibility which religion owes to the education of our people.

The church cannot trust its future to a secularized, emasculated education. Her strategy today must not allow a system, which neither our fathers foresaw nor we desire, to rob her of her birthright. Nor should we attempt to compete with the state by building parochial schools. The church should enter the door which the state schools are opening to her. The state needs the church and the church needs the state. The existence and free life of the church depend upon it and the right kind of state can arise and survive only when it is an expression of the spiritual ideals of its people.

BOOKS

Best Seller of the Middle Ages

THE GOLDEN LEGEND. *By Jacobus de Voragine. Translated and adapted from the Latin by Granger Ryan and Helmut Ripperger. Part two. Longmans, Green & Company, $3.00.*

WITH THE publication of this second volume, following the first which appeared in the spring of this year (see The Christian Century, May 28), the presentation of this once popular collection of lives of the saints is complete. It is doubtful whether this body of entertaining and edifying material has ever been given more attractive form.

Jacobus, or Jacopo da Voragine (1228-1298), was a Dominican monk who acquired great popularity as a preacher. Perhaps he wrote these stories of the saints with a view to delivering them *viva voce* to the outdoor audiences that he loved to address in the public squares of Italian towns; or if not that, then he wrote them out after frequent oral telling. The feeling of direct address to a crowd of common people is written into the original Latin version, and is well preserved in this free but admirable translation. Jacopo later gained advancement in the church, becoming administrator for the Dominican order in northern Italy, and then archbishop of Genoa. (His native town of Voragine, or Varagine, now called Varezze, is on the coast between Genoa and Savona.) After that he doubtless suspended operations as a street preacher.

He called this book *Legenda Sanctorum*. The Latin *legenda* means something worth reading and implies nothing as to the legendary or historical character of the material. Jacopo was pretty credulous in accepting stories of the miraculous on very sketchy evidence, but he does not swallow as fact every edifying marvel that had come down by tradition. He had some elementary notions of criteria of credibility, though he did not trouble to apply them unless the story was too preposterous, and not always even then. His chief interest was not in the factual truth of his stories, but in the moral and religious lessons which they conveyed. He arranges them in the order of the saints' days. In this second volume there are about ninety—some of them multiple, like the stories of the eleven thousand virgins of Cologne, the "seven sleepers" (who went to sleep during the Decian persecution and woke 372 years later under Theodosius), and the "Holy Machabees," also seven in number, the only pre-Christian saints celebrated by the church, unless one includes the "Holy Innocents" in that category. These all have their days in the latter half of the year. The first volume, covering the months from January to June, contains about as many.

One could dip in almost at random with the certainty of finding a picturesque and exciting tale. Besides those already mentioned, it may suffice to note the Theophilus story which contains perhaps the first literary use of the signing of a contract with the devil in blood, and is thus a source of the Faust legend.

The addition of the adjective "Golden" to the title of Jacopo's book was a tribute to the high esteem in which it was held. Written in Latin, it was almost immediately translated into Italian. (This translation was republished in 1925 in a series edited by Papini.) It has been claimed that more manuscript copies of it were made than of any other book in the century before the invention of printing, but this is probably an exaggeration; at least there is no proof, though it certainly was much copied. E. C. Richardson, author of the only full length biography of Jacopo, says that one hundred and fifty editions of the book were published, in various languages, during the first half-century of printing. Caxton printed an English edition in 1483.

Two other things about Jacopo make him worth remembering. It is asserted—and Richardson considers it proved—that he made the first complete translation of the Bible into Italian. If he did, that would perhaps make him the

first translator of the whole Bible into any modern language. Unfortunately, the question of Jacopo's translation is a very thorny one. Many critical scholars find no convincing evidence that he ever made one. Italian had just begun to be a literary language. Jacopo was born two years after St. Francis died, and died four years before Dante's exile from Florence. That puts him in the crucial period of the formation of the language as a literary vehicle. Anyone who made a translation of the Bible in that generation would have exercised an immense influence in the making of the language.

The other thing is that Jacopo was beatified for his work as a peacemaker. Richardson says that he "deserves to be the patron saint of the League of Nations." If one gives full credit to his labors for peace, perhaps he deserves something better than that.

W. E. GARRISON.

Books in Brief

THE LAST BEST HOPE OF EARTH. *By Harry Scherman. Random House, 75 cents.*

In this "philosophy for the war," Mr. Scherman rightly stresses the economic and cultural interdependence of all the peoples of earth and the inevitability of a kind and degree of world unity that have never yet existed. The nazi program aims at such unity under German control and for the benefit of the "master race." The author's philosophy of the war is that its objective, on the anti-German side, is unity for the benefit of all. The difference between interventionists and non-interventionists is that the former recognize and the latter do not recognize the fact of interdependence. In this diagnosis he erred, in the opinion of this reviewer, who would suggest: (1) that the great majority of those who opposed military participation in the war were in no true sense "isolationists"; (2) that they realized the importance of blocking the nazi program of world domination but did not regard an A.E.F. to Europe and Africa as an effective way to do it; and (3) that they could see in the history of British imperialism or of American foreign policy any adequate evidence that the common and equal welfare of all the peoples of the earth has ever been the ruling motive in either, and that they therefore doubted whether the noble philosophy evolved in hours of danger, as a foil to the nazi philosophy of a ruling race, would determine their policies at the peace conference. (P.S. Now that we are at war with Japan, the picture is somewhat changed. Whatever its defects, it *is* "the last best hope of earth.")

THE CATHOLIC MOVEMENT IN THE AMERICAN EPISCOPAL CHURCH. *By George E. DeMille. The Church Historical Society, 4205 Spruce St., Philadelphia, $2.50.*

A more fair-minded and judicious history of this very controversial question could not be written. The author recognizes that parties exist in his church, and have existed since its organization in early days of the republic. He says: "Catholic is a word to describe the whole church and I refuse to use it as a party label." (Yet he so uses it in his title.) To speak of the "ritualistic" party would be to overemphasize a feature that is merely incidental. "Anglo-catholic" is inappropriate in America. He prefers to revive the terms "high church" and "low church." Mr. DeMille, himself a high churchman, one infers, ascribes high value to the influence of the "evangelical" element, but judges that the revival of the church from its low estate after the Revolution and its development in numbers and morale are chiefly due to the "Catholic" movement. He gives lively—and by no means hagiographic—pictures of such leaders as Seabury, Hobart, Doane, Whittingham and John Henry Hopkins. Taking the whole record into account—the growth of ritualism, the stress upon the "Catholic" concept, the rise of Episcopal monastic institutions, and all the rest—it does not appear to the author, or to this reviewer, that the "Catholic movement" is a Romeward movement or likely to become one.

Books Received

George B. McClellan, The Man Who Saved the Union. By H. J. Eckenrode and Bryan Conrad. University of North Carolina Press, $3.50. (To be reviewed.)

Repetition. By S. Kierkegaard. Princeton University Press, $2.75. (To be reviewed.)

Fear and Trembling. By S. Kierkegaard. Princeton University Press, $2.75. (To be reviewed.)

The Voice of Trappist Silence. By Fred L. Holmes. Longmans, $2.50. There are three Trappist monasteries in the United States, the best known near Bardstown, Ky., the other two at Valley Falls, R. I., and Peosta, Iowa. Mr. Holmes has visited them all, not only as an observer but as a retreatant, and he has had the collaboration of well informed Catholic authorities, including Trappists and especially including the abbot of the abbey in Iowa, who contributes an introduction to the book. The descriptions and interpretations evidence a deep appreciation of the values which the silent Cistercians seek and find. It is impossible to review such a book without reviewing monasticism, so it must suffice to say that this is beautifully done and that its authenticity can be trusted.

Becoming a Kwoma. By John W. M. Whiting. Yale University Press, $2.75. Don't turn from this with indifference on the ground that you have no desire to become a "Kwoma." You couldn't if you wanted to. The Kwoma are a New Guinea tribe that has had a very minimum of contact with white men. This is a thorough anthropological study of the processes of teaching and learning by which the young are instructed in the ways of the tribe and brought to adulthood. More than that, as a study of the educational principles and methods involved it goes far beyond merely satisfying scientific curiosity about a strange people. It is published by the Yale Press for the Institute of Human Relations.

The Finished Scholar. By William H. Murray ("Alfalfa Bill"). Dorrance, $1.00. Among the many remarkable things about this remarkable book, one is that "Alfalfa Bill" should have written it; another is that anyone should have written it; and a third, that whoever wrote it should have supposed that reading it, or even following all its advice, would make a "finished scholar." Its 117 pages contain sections on grammar, the derivation and use of words, the principles of oratory, how to write Roman numerals, punctuation marks, titles of courtesy, rules of morals and etiquette, methods of training children, and hints about reading. Among the books recommended are those of "Mastesquere" *(Spirit of Laws)*, "Dr. Lock of England," "Hallum" *(Middle Ages)* and "McCauley" *(Warren Hastings)*. But much can be forgiven to one who warns: "Do not say 'Rev. Jones.'"

Christmas Customs and Carols. Compiled by Ruthella Rodeheaver. Rodeheaver Hall-Mack Co., Winona Lake, Ind., 25 cents. A good collection of fifty-six Christmas carols, plus sixteen pages of information about Christmas customs and symbols.

The Gist of the Lesson. By R. A. Torrey. Revell, 35 cents. The forty-third volume of this familiar series. Concise expositions of the Sunday school lessons for 1942, in vest-pocket form.

The Soviet Experiment. By Harry Best. Richard R. Smith, $1.25. A brief and intelligent survey of the debits and credits of the Russian experiment in communism, based on a study of other books and one visit. The author gives a fair and balanced estimate of merits and defects. He sees a wide gap between the "democratic" constitution and the actual regime, and can find no ground for faith in Russia as a supporter of world peace. The author is professor of sociology in the University of Kentucky.

A Dictionary of Army and Navy Slang. Compiled by Park Kendall and Johnny Viney. M. S. Mill Co., 50 cents. Just what

the title says. A chance to enlarge, if not improve, your vocabulary. But much of it is better than collegiate or baseball slang. For example, what could be better than "Fire and fall back" as a way of telling a man to say what is on his mind and be brief about it?

Lights—and a Star. By Christine Whiting Parmenter. Thomas Y. Crowell Co., 75 cents. A Christmas story by a widely known author of many novels and stories.

The Drum Goes Dead. By Bess Streeter Aldrich. Appleton-Century Co., $1.00. A simple and heart-warming Christmas story set in an American small town in the days of depression. It was meant to show, and does show, that the Christmas spirit could live and flourish even in 1937—the copyright date, though the book is published just now. And it still can, even if 1937 now seems simple compared with 1941.

Monticello Scrapbook. By Betty Elise Davis. M. S. Mill Co., $1.00. In these charming "little stories of the children and grandchildren of Thomas Jefferson" the reader is introduced to the private and domestic aspects of Jefferson's life. The father of democracy was very much a family man. The household at Monticello usually teemed with a gay throng of exceptional personalities. Whether or not these incidents were collected and recited especially for the young, they will be of general interest.

The Kremlin and the People. By Walter Duranty. Reynal & Hitchcock, $2.00. (To be reviewed.)

Dakar, Outpost of Two Hemispheres. By Emil Lengyel. Random House, $2.00. (To be reviewed.)

What We Can Believe. By Randolph C. Miller. Scribner's, $2.00. (To be reviewed.)

They Live and Are not Far Away. By Morris H. Turk. A. S. Barnes & Co., $1.00. The fourth reprint from the original 1923 edition. The author is a veteran Congregational minister who has been active in ecumenical affairs. He strongly affirms immortality but does not attempt proof. He examines and repudiates spiritualism's claim to prove survival and to be a world religion. But he holds that it is possible to gain an "experience of immortality" and to hold communion with the "dead"—but not by visions and voices.

CORRESPONDENCE

Fair Question—Frank Answer

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you help to enlighten a puzzled reader? Every week The Christian Century comes out with a blast against what it says is an attempt by our government to muzzle the pulpit. It is said both in and out of Congress that this nation is engaged in an undeclared war and The Christian Century has repeatedly expressed the opinion that we may be engaged in active warfare any day. Be that as it may, the nation is rapidly being placed on a war footing. More than one and a half million men wear the uniform of the soldier and recruiting still goes on. The government has made an important move toward a definite foreign policy by repealing the Neutrality Act.

Query: Is there any point at which the government is justified in ordering out of bounds any church where the preacher persists in preaching pacifism and doing everything he can from the pulpit to undermine the morale of the soldier?

Can the preacher invoke the right of religious liberty and worship to say what he pleases, as does Dr. R. N. Merrill of Phoenix, Arizona, in the following sentences: "I had not expected to speak on this matter today, as last Sunday I had expressed myself on the necessity of protecting our liberties from zealous officers in the armed forces of our land who are foolish enough to attempt to annul the Constitution. . . . Thank God, this is a government of free men and not of serfs, but let us be alert that no man, in office or out of it, be allowed to think that he has a peculiar right to rob us of the liberties guaranteed under our Constitution."

This declaration is stoutly defended by The Christian Century. In answering this question, will the editor please be specific? I believe I am asking a question which is in the minds of many of your readers.

Denver, Colo. WILLIAM E. SWEET.

[Governor Sweet's question was asked and the following reply formulated before the outbreak of war between Japan and the United States. It can be answered only by segregating certain details and treating them as separate items. 1. The phrase, ". . . say what he pleases," does not describe any preacher whom we or any other defender of the freedom of the pulpit would defend. Certainly it does not describe the statement by Dr. Merrill. 2. The words, ". . . doing everything he can to undermine the morale of the soldier," would rightly describe subversive if not seditious activity. 3. "Preaching pacifism" in peacetime is not, and is not regarded as, subversive or seditious, or as "undermining the morale of the soldier"—except in a totalitarian state. In wartime the Christian pacifist usually accepts the fact that his country is at war and refuses to engage in obstructive measures or tactics. If he is of draft age, he yields to the authority of the state and goes to prison, or accepts "work of national importance" provided by the state.

4. There is no point at which, in peacetime, the government is justified under our Constitution "in ordering out of bounds any church where the preacher persists in preaching pacifism." In wartime, the government may decide that it is "justified" in such action. In that event, the pacifist preacher will have to decide in his own conscience whether he can bear witness to his understanding of the will of God more effectively by defying the government or by silence on this issue, coupled with other forms of testimony such as working for peace, performing deeds of mercy and comforting those whom the war has made disconsolate.

Governor Sweet's questions refer to the preaching of pacifism, and he seems to assume that Dr. Merrill is a pacifist. We, though not pacifist, are replying on behalf of the pacifist. Whether Dr. Merrill is or is not a pacifist, we do not know, but we infer from his disavowal of "extreme" positions (see his statement in our issue of December 3) that he is a non-interventionist, but not a pacifist. In any case, the question which he discussed in his pulpit was the Bill of Rights guaranteeing freedom of speech and religion. He was specifically asked to do this by an agency of the government which made it the theme for a special day which it called "Freedom Sunday." His protest was directed against the irony, if not the implicit hypocrisy, of asking preachers to extol freedom of speech while sending government spies into his church to see that he said only what was satisfactory to the government authorities.—THE EDITORS.]

Social Service in India

EDITOR THE CHRISTIAN CENTURY:

SIR: In his review of *Social Service in India* in the December 3 issue Albert Viton makes the astounding statement that "all social services in India owe their existence to British officials." Was he meaning merely to give an impression of the opinion of the book? It is to be hoped he was, though it hardly seems possible that people in India having had "decades of intimate experience with Indian affairs" would dare to convey even by slightest insinuations an impression so untrue. It would be expected that even a Britisher, who was unable to see any good in anything Indian, would hardly sweep away all the long, steady upbuilding of the missionaries of two continents even in those social services which can be said to be attributable to the West. It may also be true that the social services, and they are vast, which are carried on by such Indian organizations as the Ram Krishna mission, Arya Samaj and the various branches of the Indian National Congress, were inspired by what they have seen coming from the West. But if so that has been not an inspiration

coming from British officials but one coming from the fact that India has received some revelation of the Christ in spite of the imperial robes in which missionaries still very largely insist on clothing him.

School of Living, Suffern, N. Y. RALPH TEMPLIN.

A Successful Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: In Mr. Villard's stimulating article, "The Betrayal of the American People," he supports his contention that Mr. Roosevelt has overemphasized the nazi menace to win support for his foreign policy by quoting Mr. Hoover's statement that "the dangers to the United States and England from Europe are less than they were a year ago." I should think that this statement would vindicate rather than condemn our foreign policy as it seems obvious that the security Mr. Hoover mentions has been produced directly by a foreign policy which supplies Great Britain and her allies with war materials.

And how about our increased safety in the Far East? The same policy has given us four allies to stand by us and has made our protests against aggression in that part of the world really effective.

First Presbyterian Church, Newburgh, N. Y. C. K. IMBRIE.

Federal Union Funds

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of The Christian Century there was a brief item entitled, "Federal Union Seeks Church Aid." It was included under "Chicago Correspondence" and signed by Charles Leslie Venable. Mr. Venable raised the question as to who pays for "these copious mailings," referring to letters sent out by the Chicago metropolitan council for Federal Union. Federal Union is supported by membership dues, sales of literature, and contributions ranging from ten cents upward. Only three people have contributed $5,000 or more and the vast majority have contributed less than $100. No movement in America is more democratically supported than this one and none has been more open and above board.

Federal Union, New York, N. Y. E. W. BALDUF, Director.

The Ministry in the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been waiting in vain for someone to comment on the unfortunate ethical implications of the film "One Foot in Heaven." Probably gratitude to Hollywood for portraying a minister and his wife as attractive personalities and giving a sympathetic picture of ministerial hardships has blinded the clergy to the effect it may have in strengthening popular cynicism about church standards in money matters.

An intelligent, non-Christian friend of mine hit the two weak points on the head. "That picture is an insult to the church," he exclaimed. "Why, the minister actually raised money for his building by blackmail! And it gave the impression that building churches is the height of Christian achievement."

It was too much to expect that the minister, being human, should rise to the level of Christian forgiveness of those who had wronged him and his son so cruelly, but at least he might have hesitated before using his personal misfortunes as a leverage for forcing contributions to his church building fund. Surely the layman or laywoman of business experience will recognize that technique for what it is—inexcusable blackmail.

The scene with Samson is a fine example of Christian ministry at its best, but is it enough to counteract the basic implication of the picture that the main job of a minister is to raise the money for putting up a finer building than his predecessor?

So much of this picture is fine, that it is a great pity if its effect will be to increase cynicism about Christian worldliness. One can understand Hollywood admitting the false touches, but how did they get by the committee of distinguished clergy?

Manchester, N. H. EVELYN ORNE YOUNG.

Adventist Statistics

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to correct a statement made in a letter by W. P. King which appeared in your correspondence column November 26. He stated, "The highest estimate of the numerical strength of Seventh-day Adventists is 156,205." He makes this statement in reply to one made earlier by another correspondent who said that the membership stands at half a million. According to 1940 official world statistics of this denomination just issued, the membership of this church is 504,752 with an additional 113,755 unbaptized communicants. The membership for North America alone is 185,788.

Takoma Park, D. C. FREDERICK LEE.

As One Unitarian to Another

EDITOR THE CHRISTIAN CENTURY:

SIR: Just what is this dreadful "anti-intellectualism," so horrendous to Mr. Petrie? I perceive it in Hitler and Stalin, in the Roman Catholic ban of modernism, and in fundamentalist attacks on the higher criticism. But not in John Haynes Holmes!

If Holmes has such regard for the teachings of Jesus against war as to think they ought to be obeyed, is it not because he deems them wise, reasonable, practicable? In so estimating them does he not use his mind, such as it is? Not so poor a mind, moreover, as minds run; indeed, perhaps somewhat superior to the average! Wherein is his deplorable anti-intellectualism? Whether or not he holds that "Jesus is God" has nothing to do with the case. For it is the worth of a teaching that determines its right to our obedience. Who or what the man was that uttered it is not important. Our own minds must pronounce on its merits. Foolish precepts would still be foolish even if spoken by God himself. Human reason is fallible, but nevertheless it is our supreme authority. It can correct its mistakes and keep on learning. Is that not enough? The longing for "some umpire to which disputes can be referred" is itself anti-intellectualism. Wherein Petrie judges Holmes, he condemns himself; for he that judges does the same thing.

As a Unitarian, Mr. Petrie may change his view of Jesus as he pleases. But I shall be surprised if his plea for a new Christology falls on other than deaf ears, among Unitarians or elsewhere. He wants one that is scientific and also that affirms the incarnation, a revelation of God through a unique person, now a dim figure of nineteen centuries ago. The difficulties of the task he proposes are not merely "almost insuperable" but quite so. Fortunately, the task is as needless as it is impossible. If it should be proved that no such person as Jesus ever lived, religion would not permanently suffer. The universe would still be the universe, a universe in which our ideals are progressively achievable. Nothing more is essential to religion. The human world is now in very bad condition, thanks to the mistaken theories—not the wickedness—of those who make or support war. But the assertion that "our whole moral and spiritual life is at stake," and our "salvation"—whatever that may mean—all depending on the "alleged godhead" of one ancient man, seems to me hysterical.

Newton Centre, Mass. HENRY WINN PINKHAM.

Trying to Create a Vacancy?

EDITOR THE CHRISTIAN CENTURY:

SIR: Fellows like you ought not only to be chased out of the church but should be put behind the bars. You are an impudent, egotistic liar and prevaricator and the gospel of Christ when coming out of your hypocritical vile mouth will lose its potency. It is beyond me how any group of decent Christian men can entrust a creature like you with the task of editing a representative Christian newspaper. You know you are a liar and the truth isn't in you, and never was.

Detroit, Mich. GUS O. POST.

NEWS *of the* CHRISTIAN WORLD

Says Church Not For Recruiting

Youth Leader Declares Church Not a Government Mouthpiece—NYA to Grow, Says Williams

(Correspondence from Colorado)

DENVER, Dec. 6.—Charles A. Carman of Chicago recently spoke before the Colorado Baptist youth convention. He said: "The church will not be stampeded into becoming a recruiting agency or a mouthpiece for war morale. I believe the trend of pastors today is definitely against this. They are concentrating on a solid foundation of faith. Government agencies would like to have the pulpit for a loudspeaker to send out a steady stream of propaganda. Most pastors see that it all ends up in a wastebasket. I would like to be an isolationist, but if there is no peace in the rest of the world there can be no peace here."

* * *

Catholics Establish Archbishopric

Roman Catholicism came into the Rocky mountain region with the Spanish explorers, settling in Santa Fe before Jamestown or Plymouth settlements. Now Denver becomes the nation's 20th archiepiscopal see with Urban J. Vehr, present bishop, becoming the first archbishop on Jan. 6 next. He has 437 priests and 180,250 communicants under his direction. The Catholics came to Denver in 1860 in the year following the gold rush. Several kinds of Protestants followed within a few years.

* * *

Educator Says No Army Is Democratic

George W. Frasier, president of the Colorado State College of Education at Greeley, remarks that "no army was ever organized on a democratic basis. By the very nature of it an army must be undemocratic." He held that "Col. Early E. W. Duncan's attempt to control the thinking of his soldiers at Lowry field was only his showing himself to be an efficient soldier." Said he further: "Those who would destroy democracy by destroying democratic education are a part of the menacing sixth column. All over America schools have closed or have not opened because there is no money."

* * *

Government Youth Program Will Continue

Aubrey Williams, national administrator of the NYA, said recently in Denver: "All training programs must be enlarged. The bulk of our defense workers must come from the 17 to 25 year age group. Youth must be given its part in the defense program. The type of work NYA does will be desperately needed in the measurable future as I foresee it. I believe the American people think we have found an acceptable formula which is both cheap and effective. Youth wants to be part of a going concern, and not to be put off in blind alleys."

* * *

Governor Addresses Union Service

For the 42nd year the union Thanksgiving service in Denver's city auditorium was conducted and shared in by all faiths. The theme was "Religion and National Defense — What the Soul of America Needs." This correspondent presided. Harold V. Campbell of the Church of the Blessed Sacrament, Paul Roberts of St. John's Cathedral, Abraham L. Feinberg of Temple Emanuel, Gov. Ralph L. Carr and Mayor Benjamin F. Stapleton participated.

* * *

And So Forth

Miss Jennie Lee, 30-year-old British member of the Labor party, remarking on post-war conditions, said: "The success of the system which is established will depend greatly on the people of the United States."

Marion E. Park, president of Bryn Mawr College, sees a new day for women since men with their senseless political and economic theories have turned the world into pretty much of a mess.

Albert R. Miller becomes minister of the Boulevard Congregational Church of Denver.

Helen Keller in a recent visit voiced her confidence that the democracies will be the war victors.

Nelson C. Dreier goes to southern California to be secretary for Congregationalists in that area after a successful service in Colorado.

CLARENCE W. KEMPER.

Furnas to Direct Quaker Camps

Paul J. Furnas of Media, Pa., has been appointed by the American Friends Service Committee to direct the civilian public service camps for religious conscientious objectors. He is secretary-treasurer of the Sandura Company, Philadelphia. During the First World War he visited army camps for the Quakers, where conscientious objectors were confined, and himself served as a conscientious objector when he was called into service. He succeeds Thomas E. Jones, president of Fisk University, Nashville, Tenn., who returns to his duties after a year's leave of absence. Under Furnas' direction will be eight Quaker camps for conscientious objectors, enrolling 500 men. Two new camps are expected to be organized early in 1942.

Warn Against Spread of Erotic Magazines

Legislation to control erotic or crime magazines was urged on Congress by Msgr. P. J. McCormick, vice-rector of the Catholic University of America, in a radio address. Approximately 100 new magazines of this type, he asserted, appear each year, many of them anonymously published. He advocated a federal law to compel all magazines to print the names of their publishers and places of publication. This is already in force for magazines using second-class mailing privileges.

Mexico Loses Her Leading Educator

Sáenz Dies in Peru—Had Protestant Background—Government Leans Further Toward Religion

(Correspondence from Mexico)

MEXICO, D. F., Nov. 27.—The funeral of Prof. Moisés Sáenz, prominent educator and Mexican ambassador in Peru, was held on Nov. 18. The body was sent from Lima, where Dr. Sáenz died, and was received with all the honors due to a high-ranking diplomat by the ministry of foreign relations. Dr. Sáenz was of Protestant extraction, and a brief but impressive religious service, according to the Presbyterian ritual, was held at his home. Protestant leaders of several denominations, friends of the family and a few government officials attended the ceremony. Then the body was transferred to the ministry of foreign relations for the official funeral honors.

* * *

From a Presbyterian Family

Dr. Sáenz came from a solidly evangelical family of the north of Mexico. His brother Aarón, right-hand man of the late President Obregón, was himself at one time a candidate for the presidency of the republic. Dr. Sáenz took his preparatory studies at the Presbyterian Boys' School in Coyoacán and graduated afterwards as a teacher at the National Normal School. When several denominations joined for the publication of *El Mundo Cristiano*, a church magazine, Professor Sáenz was appointed as its first editor. Then he went to Columbia's Teachers College for post-graduate work. When he came back to Mexico, the country was pushing forward its educational program and was in need of a practical-minded and talented educator. Dr. Moisés Sáenz was appointed undersecretary of public education and under his progressive leadership the educational movement, particularly in its rural program, was brought up to the degree of excellency that received and deserved the recognition of such educational authorities as Prof. John Dewey. Although for political reasons Dr. Sáenz later practically gave up his formal church membership, his work as an educator may be justly considered as one of the most valuable contributions of the Protestant movement to the uplift of Mexico.

* * *

Official Avers His Christian Faith

The talk of the day is the statement made a few days ago by the secretary of public education, Octavio Véjar Vázquez, to whom reference has previously been made in this column. He said in a public speech: "Any ideal of redemption is of no worth at all unless the sign of the cross is seen behind it." The press has interpreted these words as a true profession of Christian (Catholic) faith, which ranks together

with President Avila Camacho's own characterization of himself as a "Catholic" and a "believer." Mr. Vázquez has been proclaiming the "school of love" as over against the school of class hatred preached by the communists. But inside observers hesitate to take all these fine statements at their face value. According to them, Mr. Vázquez, in fighting the communist grip on education, is pushing the issue far to the other extreme and seeking to create a reactionary school, even to the point of favoring old-fashioned and outworn educational methods, long ago discarded by the best modern science of education.

* * *

Nazi Influence Rumored

According to a trustworthy source closely connected with the department of public education, Mr. Vázquez is acting under the back-stage inspiration of José Vasconcelos, whose phobia against Americans, Protestants and Jews is almost pathological. For him, all evils in this world come directly or indirectly from this threefold source. At one time secretary of education, he inaugurated the modern educational system. But he lacked practicality and it was left for Moisés Sáenz to develop, organize and give coherence and scientific value to the project. After severe political failures which have kept him in exile for a long while, Mr. Vasconcelos, once acclaimed as "teacher of the Latin American youth," has returned to Mexico, a bitter, decadent man of strong pro-nazi leanings. He was editor of *Timón*, the pro-Hitler magazine subsidized by the German press service and finally suppressed by the Mexican government.

* * *

Catholics Agitate for New Education Law

Public demonstrations asking for the repudiation of article 3 of the constitution, which supports "socialist education" and anti-religious trends, have been staged in Mexico city and other important centers under the leadership of the National Parents' Union, suspected of having Roman Catholic backing. The very fact that these public protests have taken place without any interference from the police, as would have been likely in former years, is an indication of important changes of orientation in the educational field. The defense of article 3 on the part of radical workers' organizations and other non-official or semi-official groups has been rather weak. All seems to indicate that important modifications of the educational system will be brought about, even if the said article remains literally as it is today.

G. Baez-Camargo.

Catholics Asked to Increase Spiritual Resistance

A pamphlet written by an anonymous Catholic is said to have been sent to all Catholic priests in France urging them to create a "front of spiritual resistance." It warns that "timid silence" and the hope for immediate advantage "will not lead to any future except the threat of a more virulent anti-clericalism, the symptoms of which are already disturbing the most attentive observers of popular reactions. Spiritual liberty is the only possession that cannot be taken away from Christians."

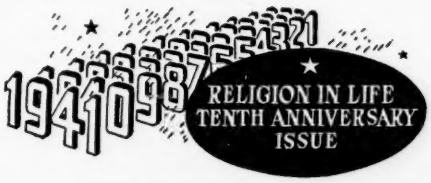
"May the first ten years be only the first of many decades. The Church of today needs this service more than that of yesterday."
—*Dr. Harris Franklin Rall.*

Tenth Anniversary
RELIGION IN LIFE
A CHRISTIAN QUARTERLY

A Quarterly Journal of Religion for the man who thinks . . . and who guides the thinking of others!

RELIGION IN LIFE brings scholarly, interpretive, unbiased and timely articles produced by some of the best minds and most skilled writers in America and world religion. It passes over shallow, spur-of-the-moment conclusions and seeks out those basic, long-time views on which to carry out Christian principles in a rapidly changing and ofttimes distorted civilization. It furnishes a reliable, trustworthy basis for logical, impartial and Christian judgments. It is pointed to serve persons who *think!*

RELIGION IN LIFE is undenominational. The Editorial Board and Advisory Council represent seven denominations and sixteen universities and seminaries. Without the passion of partiality or the blinded zeal of propaganda, this journal looks at the world, evaluates happenings, diagnoses the ills and rigorously prescribes Christian cures. It is creative, constructive and presents the best religious thought from varied points of view. It thereby demands that *you* form *your* own opinions free from coercive journalism.



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A DECADE'S TREND IN RELIGION IN LIFE—**Arthur Cushman McGiffert**—Currents of Thought Traced Through the Years.
THE QUARTER'S FICTION—**John C. Schroeder**—Leech, Kelly, Smith, Steen and Sheean—in review.
BOOK REVIEWS—

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Chicago Negroes In Housing Crisis

Intolerable Conditions Breed Crime and Delinquency—Christian Education Advance Gets Publicity

(Correspondence from Chicago)

CHICAGO, Dec. 8.—The November issue of *Labor Today* contains a careful study of Negro housing, Chicago's number one social problem. Between 1917 and 1921 the overflow of Negroes into areas formerly white resulted in 58 bombings of such Negro homes and the destruction of over $1,000,000 of property. In 1919 the situation reached the proportions of a race riot. In recent years "restrictive covenants" have been entered into by property owners which the courts have upheld and enforced. The effect has been to restrict Chicago's 200,000 Negroes into an area with a population so dense that sanitation and wholesome social conditions are impossible. The infant mortality rate is 2 to 1 as compared with other sections of the city, and one out of every eight births is illegitimate. With the utmost that rehabilitation of property in this Negro belt could produce, it is estimated that 120,000 of Chicago's Negro population would still need resettlement in new housing. And that is a major social undertaking.

* * *

Wide Publicity Given Religious Education

The 15,000,000 school age Americans who receive no religious instruction are being kept before the American public by the International Council of Religious Education, here in preparation for United Christian Education Advance to be launched in 1942. Some 3,000 newspapers, 2,000 local radio outlets and the three radio chains with 121, 158 and 168 stations respectively have been opened up to carry this message from the lips of governors, mayors, statesmen, laymen and clergymen. In April, 150 one-day conferences will be held in as many centers across the country and the same medium will be employed in each center to register the needs and importance of religious training on the public mind. Meanwhile denominations are giving careful planning to capitalize on the interest thus aroused in terms of increased enrollment and in a religious educational community coverage by cooperating parishes.

* * *

Lutheran Pacifists Organize

The Lutheran Peace Fellowship affiliated with the Fellowship of Reconciliation, described in this column in August, has completed its organization with Joel Torstenson, Box 372, Minneapolis, as chairman of the executive committee, Trevor Sandness secretary, and Paul E. Scherer of New York honorary chairman. The council is representative of several Lutheran groups of all sections of the country. Its statement of principles in part is as follows: "We believe that a Christian has obligations to civil authority but according to Article XVI of the Augsburg Confession, 'Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin, for then they ought to obey God rather than men.' We believe that war is totally opposed to the gospel of love which Christ came to proclaim. . . . We recognize that sincere Christians may hold points of view different from our own."

* * *

Page Foresees Post-war Suffering

Kirby Page came to Chicago last Thursday and Friday in the 51st of the spiritual retreats he has held in cities across the country since Sept. 2. The subjects discussed ranged from love and judgment, taking Jesus seriously, the presence of God and the meaning of the cross to the bases of peace and a Christian economic order. Page sees a world of sorrow and suffering ahead, after the war as well as during it. For a small minority it may be meaningful and creative. It behooves any who would hope to belong to this minority, he believes, to seek and cultivate now those resources which make life victorious in any situation.

* * *

New Testament Scholar Dies

L. Franklin Gruber, president of the Chicago Lutheran Seminary for the past 14 years, died at his home in Maywood on Dec. 4. He had taught in Wagner College and served pastorates in Rochester, N. Y., Utica, N. Y., and Minneapolis, Minn. His major scholarly interest was in mathematics and philosophy. He was one of the first scholars to follow Einstein in his theory of relativity and to interpret it to the public. At the same time he was a collector of New Testament manuscripts, having at one time the largest collection of these treasures and at the present time, lodged in the vaults of one of Chicago's banks, along with priceless lectionaries of great antiquity, he had what is undoubtedly the oldest and rarest complete New Testament manuscript in this country. To these gifts and interests he added a thoroughness and devotion to the administration of the seminary which saved the institution from disaster and brought all of its resources through the depression intact.

* * *

And So Forth

Christ English Evangelical Lutheran Church has recently celebrated its 50th anniversary. In the 50 years Christ Church has had but three pastors, E. F. Haertel having served the church from 1899 to 1938.

Increasing public response has followed the midnight Christmas Eve services in Protestant churches in the city, the attendances in many churches rivaling those of the Easter season. Archbishop Samuel A. Stritch announced this past week that permission would be granted for Catholic masses at this hour.

CHARLES LESLIE VENABLE.

Jewish Soldiers Give Holiday Furlough to Christians

The 100 Jewish soldiers at Camp Robinson near Little Rock, Ark., have voted to forego their Christmas furloughs so that more of their Christian friends may spend Christmas at home.

Schools Starve Children: Bishop

Spiritual Starvation Produced by Public Schools, Says Catholic—Quakers Now Feed 80,000 Children in France

(Correspondence from Philadelphia)

PHILADELPHIA, Dec. 1.—This city, where in 1732 the first public Roman Catholic chapel in the American colonies was built, has been host to the seventh annual catechetical congress of the Confraternity of Christian Doctrine. It was the largest Catholic conclave ever held here. The thousands of Catholic children in the public schools were called by Bishop Hugh L. Lamb of Philadelphia "the No. 1 problem of the Catholic Church in America. Suffering from spiritual starvation," he said, "they are in real need of the ministrations of the church. If they do not get it, they will join the ranks of the church dormant." A slogan of the meeting was, "Every Catholic child in a Catholic school!"

* * *

Bishop Defends Labor Rights

Other problems faced were adequate spiritual guidance for Catholics in the armed forces, use of the recently revised Catholic New Testament, family worship, lay participation in the mass, programs for the deaf and blind and for rural areas and minority groups such as Negroes, Chinese and Mexicans, missions to non-Catholics through radio, street missions and motor trailers. President Roosevelt was lauded by Msgr. Fulton J. Sheen of the Catholic University as "working for the freedom of religion in all countries." In an interview on labor disputes Bishop Gerald Shaughnessy of Seattle declared: "When the worker is striking for more money, he is only imitating what the employers did, who first demanded great sums of money from the government before they went ahead with defense contracts. The mediation agency must not destroy the rights of labor."

* * *

Quakers Are Feeding 80,000 in France

In unoccupied France 80,000 schoolchildren are expected to benefit from the daily Quaker feeding in the schools, according to Howard E. Kerschner, Quaker relief director at Marseille. In some schools it is necessary to rotate the children—one group one week, another the next. Three tins of Quaker milk came to a family of a farm worker whose wages were insufficient and work irregular. The young mother, "thin as a thread," was actually starving, because she was giving her small portion to her pale and rickety children, two and four years old. Thus another family was saved from disaster. "The coming winter is going to be terribly hard," a Quaker representative writes. "What will become of the children, if they are not properly fed?"

* * *

Industrial Defense Areas Create Social Problems

Industrial defense areas of the nation

now form a major church problem, according to the officials of the Presbyterian United World Emergency Fund. They point out that populations are shifting, some communities are expanding and social problems are being aggravated. Among the 200 communities thus affected are two of 4,000 and 1,100 respectively, each now having to absorb 12,000 new industrial workers. Nation-wide surveys by the Presbyterian Board of National Missions indicate that in 40 per cent of the communities local churches can handle the situation; in 40 per cent outside help will be required; the other 20 per cent await further study. Many situations will be met interdenominationally through the Home Missions Council.

* * *

C.O. Campers Follow Work with Study

"The range of study interests which the civilian public service campers exhibit surpasses the curriculum of a university," said Pres. Thomas E. Jones of Fisk University, Nashville, who has served as director of the civilian public service camps under the American Friends Service Committee. He is now returning to Fisk after a year's leave of absence. He will continue his oversight of the camp educational program, designed to train conscientious objectors for post-war reconstruction and other public services. In addition to working eight hours a day on government projects, enrollees devote long hours to the study of foreign languages, first aid, public health and practical skills, such as plumbing, masonry and carpentry, for future relief service abroad or in blighted areas at home. Selected men from these camps, it is hoped, may do constructive work not only for underprivileged groups here but in Latin America, England and China.

* * *

And So Forth

E. Stanley Jones spoke at a luncheon meeting of the Women's International League for Peace and Freedom at Wayne and in the evening under the Ministers' No-War Committee at the First Baptist Church in this city. Advocating a new order of cooperation in place of competition and violence, Dr. Jones suggested that New Guinea be given to Japan, as New Guinea has a primitive population of only 60,000 and the Japanese need living space.

Karl H. Beck, Evangelical and Reformed missionary at Yoyang, Hunan, China, writes home of the kindness of three Japanese army doctors, one a Christian, the others Buddhists, in seeking to save a six-year-old Chinese pupil in his kindergarten. Nor would those Japanese physicians take any remuneration.

The Presbyterian Emergency Commission has made available a pocket-sized devotional outfit for soldiers and sailors: a New Testament, the Psalms, a 24-page devotional booklet, identification pages and a celluloid holder for photographs.

Grace Lutheran Church, Camden, N. J., is loyally standing by its pastor, James E. Bristol, paying his salary and providing pulpit supplies during his 18 months' imprisonment for his refusal, after his registration, to file any claim of ministerial exemption. Although his statements as a c.o. against conscription were comparatively mild, he received a long sentence.

CHARLES DANIEL BRODHEAD.

Wilkins Attacks Army Education

Oberlin President Says It Is Undemocratic—Chave Warns Against Dangers of Weekday Training Plan

(Correspondence from Northern Ohio)

CLEVELAND, Dec. 3.—In a recent address before northern Ohio alumni President Ernest Hatch Wilkins of Oberlin College severely criticized the army military training program for its omission of education in causes calling for national defense and for almost complete absence of accepted pedagogical methods. It was President Wilkins' contention that a democratic army, to be effective, must have more than a vague knowledge of why it has been taken from peacetime pursuits, that training in obedience and the use of military weapons is not enough. He suggested that carefully planned courses in the backgrounds of the present national and international situations be prepared and taught by men of proved educational ability.

* * *

Ohio Council Examines Merger Progress

The assembly of the newly organized Ohio council of churches and religious education met for a full day in Columbus two weeks ago to look back over its first six months. More than 100 members heard and critically appraised staff and committee reports on leadership training, comity, young people's work, social service, race relations, women's work, rural work, peace education and motion pictures. B. F. Lamb, general secretary, told the assembly that most of the provisions adopted in the merger of the former state church and educational councils had now been carried out. The administrative committee was ordered to add an associate secretary for educational work in the near future.

* * *

Interfaith Luncheon Attracts 600

The Cleveland round table of the National Conference of Christians and Jews was sponsor for the biggest and most representative interfaith luncheon gathering in a generation held here last week. Dr. Everett R. Clinchy, national president of the conference, Vincent C. Donovan of the Catholic Thought Association and Rabbi Morris S. Lazaron of Baltimore told of observations of war damage in England and of the determined will of the British people to see the war through to victory.

* * *

Royden Explains Change From Pacifism

A. Maude Royden of London explained that she had given up absolute pacifism as futile and negative in the present world situation as she spoke before 300 members and friends of the Cleveland peace committee last Monday. She observed that it had taken soldiers to put Emperor Haile Selassie back upon his throne in Ethiopia. Dr. Royden also preached at the Church

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of the Covenant Sunday morning and addressed the Cleveland "Sunday Evening Hour."

* * *

Compulsory Arbitration Favored by Emerson

A United States labor court to sit in judgment on disputes between capital and labor was proposed by Dean Chester B. Emerson of Trinity Cathedral at a luncheon gathering of religious and industrial leaders last Friday. The court would have compulsory jurisdiction if disputes were not settled in five days. In time of war or national emergency violations of the court's order would be considered treason; in time of peace, as contempt of court.

* * *

Chave Cautions on Weekday Schools

Caution against too rapid adoption of systems of weekday religious education on released time was voiced by Ernest J. Chave of the divinity school of the University of Chicago before a joint dinner which brought together representatives of the Jewish board of education, the Cleveland church federation and the Progressive Education Association. In Dr. Chave's opinion, sectarian education will only widen present rifts. He advocated an improved Sunday educational program in churches and synagogues, with encouragement of courses dealing in spiritual values in the public schools. He visited the city as an officer of the Religious Education Association.

* * *

New Mayor Firm Against Gambling

Indications are that Mayor Frank J. Lausche, Democrat who was elected by an overwhelming majority on Nov. 4, will continue the good work of his Republican predecessors, Edward L. Blythin and Senator Harold H. Burton, in keeping Cleveland a clean city. The ban on gambling in all forms has remained in force and a stringent new ordinance outlawing pin ball machines has been passed by the council. Mayor Lausche has reappointed Eliot Ness, former FBI man who became safety director under Burton and in numerous other ways has proved himself immune to political pressures.

* * *

And So Forth

Cleveland's community fund exceeded its goal of $3,350,000 by $81,000.

The Salvation Army has purchased Devon Hall, a fine residence hotel, and will remodel it as an Evangeline home for business girls.

Ohio Wesleyan University will attempt to raise $1,000,000 as a centennial fund this year.

Euclid Avenue Temple has given up its Sunday morning services and will hereafter emphasize its Friday evening rites.

William G. Mather, philanthropist and Episcopal layman, was given a testimonial dinner by the church club of Cleveland, which he organized 50 years ago.

Glenn T. Settle, Negro Baptist clergyman who founded the "Wings Over Jordan" radio chorus, was awarded a plaque for his contribution to interracial understanding at a concert here Sunday. It was presented by the National Negro Insurance Association.

O. M. WALTON.

Japanese Attack Stuns New York

City Shocked by Bombing of Honolulu —St. John's Cathedral Now Opened Full Length as Throngs Worship

(Correspondence from New York)

NEW YORK, Dec. 8.—At a young people's meeting in one of our churches last night the leader opened with prayer. As he bowed his head he said: "O God, after the news of this day we do not know what to say. May we all bow our heads in silent prayer for those Americans killed and wounded in the war with Japan today." This sums up New York's response to the sudden, unexpected attack by Japan. The whole city was stunned. The FBI rounded up Japanese nationals. The Japan Institute, the Nippon Club, the consulate were closed. Alert orders were given to all coastal patrols and airplane spotters. The *New York Times,* in its leading editorial, taking an immediate declaration of war for granted, struck at all pacifist and non-aggression groups when it declared:

"We now go into battle in response to crystal-clear aggression and in defense of no far-away ideal but of our own United States. In this crisis we must have unanimity, sacrifice and American patriotism at its best. It is proper and necessary now to appeal particularly to those individuals who have opposed the President's foreign policies and to those organized groups which have fought at every step the recommendations he has made. . . . The Japanese attacks yesterday have blown away with the force of a hurricane the whole structure of myth upon which opposition to the President's policies has been based. . . . The time has come to forget pride of judgment, throw partisanship to the winds and rally to the flag of the United States."

* * *

Democracy Is Sick, Says Fosdick

In his sermon yesterday Dr. Harry Emerson Fosdick struck at the heart of the present world difficulty when he asserted: "We may not blame the plight of the democracies today simply on the attack of the dictatorships. Democracy would not be in this sorry case if it had not fallen sick. It has come to mean to multitudes rights and not duties, liberty but not loyalty, what they can get out of it, not what they can give to it. Then the dictatorships arise, saying to their citizens: You belong to the state; your life's highest meaning is to live and die for the state. Thus the world slips up, dictatorship naturally emphasizing loyalty but not liberty, democracy naturally emphasizing liberty but not loyalty. Somehow we must get those two indispensable qualities together."

* * *

St. John's Cathedral Passes Another Milestone

New Yorkers' attention has been focused upon the Cathedral of St. John the Divine this past week. Last Sunday Bishop William T. Manning parted immense gray curtains at the crossing of the cathedral and for the first time the full length of the 520 feet from the massive west doors to richly decked altar was revealed to the 16,000 worshipers. The service of dedication lasted for more than two hours. Only 10,000 people could be accommodated in the edifice at one time. Long queues of people stood in line on the streets outside and were let in as early comers left, until finally all had witnessed at least part of the service. The celebration continued throughout the week. On Tuesday night the service was participated in by clergy representing many of the denominations already affiliated with the World Council of Churches. On another evening over 2,500 voices from many church choirs joined in a special musical service. "St. John's will be the largest cathedral in America and the largest gothic cathedral in the world when completed," said Bishop Manning. "It will have a seating capacity of from 15,000 to 20,000 people and when the seats are removed there will be room for 40,000 standing worshipers." Twenty million dollars has already been expended on the construction and it will take from ten to twelve million more to complete it.

* * *

Methodist Hospital Lays Cornerstone

As a result of the contributions of 760 area Methodist churches, auxiliaries and friends, Bishop Francis J. McConnell, assisted by Borough President Cashmore, officiated at the cornerstone laying of the new nine-story Buckley pavilion of the Brooklyn Methodist Hospital. The building when completed will have a capacity of 142 beds and will be as "fine and modern as any hospital building in the country," according to the president, Hersey Egginton. Dr. Chester C. Marshall, director of the hospital, presented figures showing that in the 50 years of service 307,345 patients had been cared for.

* * *

And So Forth

A new chapel was dedicated yesterday afternoon at Central Presbyterian Church, Manhattan. It is a memorial to 17 persons and is equipped with reredos, altar and seats to accommodate 50 people.

The National Council of the Episcopal Church has urged the war department to classify Protestants by denominations as "an aid to building the morale of men in military service."

The total budget for next year adopted by the Board of Missions and Church Extension of the Methodist Church, was announced Friday at the final session of the board as $6,949,318.

Jacob A. Long, executive secretary of the presbytery of Philadelphia, has been appointed by the Board of National Missions of the Presbyterian Church as the new secretary of city and industrial work. Dr. Long succeeds William P. Shriver who retired after long and efficient service last January.

J. HENRY CARPENTER.

Henry W. Luce, Mission Educator, Dies

Dr. Henry W. Luce, who founded Shantung Christian University and later was vice-president of Yenching University in China, died at Haverford, Pa., on Dec. 7. He was 73 years of age. One son is the publisher of *Time, Fortune* and other magazines.

Calls for Church Transformation

Sir Walter Moberly Sees That as Only Alternative to Post-War Shrinkage—Nevinson, Famed Journalist, Dies

(Correspondence from England)

LONDON, Nov. 10.—Sir Walter Moberly has written in the *Sunday Times* on "The Churches in Wartime." He writes from "the standpoint of a layman who understands the common impression, even while he believes it profoundly mistaken, that the church is moribund." He gives reasons why this belief has got abroad. He sees why it is thought there is unreality in the churches, and in sham Christians, and he admits the truth in this. But against this indictment he sets the fact that it is often directed to the wrong address. The lay critic who has not deliberately rejected Christianity but is only loosely attached to the churches "must himself take his place in the dock." He is like the member of a college who criticizes its boat, when he will not row himself. Sometimes the very charge shows that the critics are deceiving themselves: "What really repels us is that whatever their shortcomings they [these criticized members of the church] do keep before us quietly and persistently the tremendous claim of God about which we must make a radical decision." Further, on the other side, Sir Walter draws attention to the story of the mission field during the last century, and in his outlook upon the future he sees opportunities which are going to test the churches. "Either they will shrink to a small and not unjustly discredited minority, or they will regain an influence which they have not had for a long time." They need to be purged from "halfheartedness, complacency and wishful thinking."

* * *

The Revelation Of Russia

The resistance of Russia to the German attack still absorbs our thoughts. And with that the strong and impatient desire to help finds daily expression. But is it not too early to seek to understand the Russian spirit? In a supplement to the *Christian News-Letter* Mr. E. Lampert, a Russian now in England, who worked in Paris with Dr. Bulgarkoff, writes upon "The Revelation of Russia." He lays stress upon the opposition in the Russian mind to all separation, division, differentiation of life into categories and spheres. Hence comes the capacity for radical experiments. The Russian spirit, too, is marked by universalism. "Is not Russia's present war against Germany a symbol of her identification with and sacrifice for Europe?" In its communism Russia has rediscovered a single center for life, and from this has come new creativity; this has brought to Russia a new consciousness of unity. Russia has recognized a positive meaning in the collapse of the old world.

Communism is a new fact which west Europe must face. It is also a challenge to the Christian church. Will Christianity break with the bourgeois capitalist world? Will Christians return to Christ and make the symbol of "bread" take the place of the symbol of "money"? The church cannot deny or fight against the social aspect of the communist revolution, but it cannot conform to the means used, to the denial of the Spirit.

* * *

The Struggle Over Regulation 18-B

Regulation 18-B authorizes the detention by the home secretary of any person whom he deems it necessary to hold confined in the interests of national security. This is a war measure which would not be conceivable in peacetime. At the time when the regulation was passed it was agreed that the words should be added that the home secretary must "have reasonable cause to believe" certain things which justified the detention. But is he himself to be the judge, or can his action be challenged, and submitted to another tribunal? It is a question what the words precisely mean, not what they ought to mean. The House of Lords had to consider this question; this means of course the House of Lords acting through its law lords, a body which has somewhat the same position here as the Supreme Court in America. Four of the five judges confirmed the interpretation given to the words by lower courts, namely, that they simply mean that the home secretary must act in good faith on an honest belief. The fifth member of this court of appeal, Lord Atkin, strongly dissented. He urged that the condition meant not that the home secretary must *think* he has reasonable cause, but he must *have* reasonable cause. Reasonableness was a positive fact, capable of determination by a third party; there should be an appeal to the courts, and if the courts decide that the home secretary had no reasonable ground, then it stands in law that he had none. Lord Atkin did not convince his brethren, and their interpretation stands. But it does not follow that the law will not be revised.

* * *

Methodist Scholars

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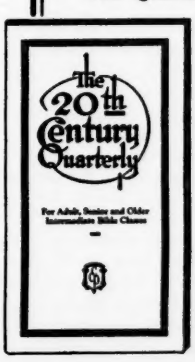

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standing example of the positive gains we may hope to receive from those modern scholars who have used the method of form criticism. This book is one of many which are coming to us from Methodist scholars who take their rightful place among scholars, and at the same time are Methodists, in whom indeed we might well imagine John and Charles Wesley taking pride. "They have the root of the matter in them," these might say, "and when this Dr. Vincent Taylor writes upon justification and sanctification, he says what we said and sang." Of the other scholars mention may be made not only of more senior men, such as Scott Lidgett and Lofthouse, but of W. F. Howard, who will be remembered gratefully at Drew, R. N. Plew, Findlay, Ryder Smith, H. B. Workman—the list might easily be made longer.

* * *

A Modern Knight Passes On

H. W. Nevinson died on Nov. 9 in his 86th year. In other ages he would have been a knight ready to fight any dragon that might be reported. In his own age, with all his many gifts, he fought in every fight in which he saw an opportunity to defend the oppressed. He took the other side at all costs, with a rich gift of irony and humor, and with no affectation he went his way. He was the greatest of war correspondents; he took part himself in the Greek war in the nineties, and in one of his poems he asked that he might be buried in "the shirt in which he fought for Greece." He had moments in which exhibitions of injustice and meanness filled him with loathing; during the whispering campaign which accompanied the trial of Roger Casement he tells us he had to make a journey to Oxford that he might cleanse himself from the defilement in the land. I once took occasion to thank him for his book of poems. He seemed pleased, and remarked in his ironic manner that he was glad to find someone who had read them. They are memorable poems in which, I think, the spirit of the man can be read best of all. His wrath—and he could be majestic in wrath—is revealed in the picture of a cabinet minister:

"And now his soul is lying in the grave
But his body goes marching on."

* * *

Plans for Church Rebuilding

The Congregational Union is to raise half a million pounds for post-war reconstruction plans, and it is understood that the other churches have similar undertakings before them. It is clear that full reinstatement value for destroyed churches cannot be expected from the government's war damage funds. Large additional sums will be needed especially where new buildings in new town-planning areas are to be set up in place of some of the destroyed churches. In London committees are being formed to consider plans of reconstruction, and it is learned from the *Manchester Guardian* that "the Bishop of London has assured Free Church leaders that he will heartily cooperate in plans which will avoid overlapping. Meanwhile, gifts for the war emergency funds of the churches continue to come across the Atlantic. The United Church of Canada has just sent £2,000 to each of the larger Free Churches."

EDWARD SHILLITO.

Thailand Seeks to Remain Neutral

Resists Pressure on Independence—Foreigners Urged to Keep Silence —Serious Rice Shortage

(Correspondence from Thailand)

CHIENGMAI, Nov. 21.—These lines are being written from north Thailand at the terminus of the 500 mile railway line from Bangkok. Last night as our train passed Don Muang we saw Thailand's great military and commercial airfield fully lighted, and we could not help thinking of the blessings of peace and independence, however uncertain the future may be. In my last letter I spoke of an impending air raid precaution practice, but it has not been held. Thailand is holding on grimly to her position as an independent neutral and is firmly resisting pressure from within and without to cause her to choose sides.

* * *

Asks Foreigners to Watch Speech

Last month the premier, Field Marshal Luang Pibul Songkram, issued a proclamation to the foreign communities of Thailand. In it he said: "The foreign policy of his majesty's government is one of peace and equal friendship for all nations. I would therefore appeal to every foreigner in Thailand to cooperate with the government and people of the country of their residence in respecting the strict neutrality of this country so that peace may be secured for the common benefit of all; and I would ask in particular that every effort should be made to prevent this country from becoming a field of propaganda which, in the present delicate international situation, cannot but be prejudicial to this country's policy of peace and equal friendship for all nations."

* * *

U. S. Destroyers To Thailand?

The propaganda battle by radio and press continues unabated, however, and the publicity department is kept busy denying all sorts of rumors such as the report that the United States has given two destroyers to Thailand, or that Mr. Duff-Cooper made a personal visit to the premier when he passed through Bangkok by plane en route to India.

* * *

Rice Shortage Boosts Prices

Except for the restlessness caused by each succeeding rumor, conditions appear normal throughout the country. The Thai-French-Japanese boundary demarcation commission is meeting in Bangkok before proceeding to the new eastern border for its field work. The premier has again become supreme commander of the armed forces of Thailand, a post which he relinquished after the Indo-China incident, but no reserves have been called out. Indeed the average resident sees few signs of a disturbed world until he tries to buy food and clothing. Rice, the staple food of the Orient, is more than twice as expensive as it was a year ago. One reason: exports to Japan totaling more than four million pounds sterling between January and August. Other large exports in the same period include rubber and tin, two million pounds each. In return Thailand imported from Japan only two million pounds in all categories, but it is not reported from what countries an additional million and a half pounds of government imports were purchased. More material is coming from the U.S.A. in recent months and relations between the two countries are greatly improved.

* * *

Primary Education Is Compulsory

The National Assembly has just approved the 1942 budget of ticals 260,000,000 (1 tical equals 35 cents U. S.) of which 100,000,000 is for defense. The defense budget alone is equal to the total budget of eight years ago. It is encouraging that of the remaining departments the ministry of education gets more than 20,000,000—more than any other department except the ministry of interior which includes police, public health, public works and the administration of the eighty provinces of the country. Compulsory primary education is being fostered throughout the kingdom, especially in the areas regained from Indo-China.

* * *

Consider Revocation Of Titles

A movement is gaining headway to abolish all titles granted by the king under the absolute monarchy. The most common are *luang, phra* and *phya,* none of which has been conferred in recent years. The government has taken no official action thus far, but all the titled members of the state council have joined in a petition to the king asking royal permission to renounce their titles. Since each elevation in rank often brought a complete new name to the recipient, a return to the original names will make it difficult for the uninitiated to identify Thai leaders. Consequently, many are already asking to be allowed to substitute their titled names for their little known family names.

* * *

Leading Protestant of Thailand Dies

The Church of Christ in Thailand suffered a great loss last month when its moderator, Rev. Pluang Sudhikam, died after a brief illness. Son of a court astrologer in the time of King Chulalongkorn, he was sent to learn English at the Christian school for boys, forerunner of the present Bangkok Christian College. There he became a Christian and after graduation he taught in the school for many years. In 1918 he was called to be pastor of the Fourth Church of Bangkok which he served until his death. When the Church of Christ in Thailand was established in 1934 he was chosen moderator and served for six years. He retired from national leadership in 1940 but was recalled a few months ago to fill out an unexpired term. He was also president of the board of directors of the Y.M.C.A. and vice-chairman of the Bangkok Christian College board.

* * *

Need Christian Literature

In a few days the biennial meeting of

the Thailand mission of the Presbyterian Church, U.S.A., will convene in this city. Many of the serious problems are educational. One is the need for good Christian literature in the Thai language. Though Christian missions are more than a century old, comparatively little has been translated outside the biblical and theological field. There is no great Christian publishing house in this country, even though the first Thai printing was done by missionaries. Another problem is that of maintaining a high standard of theological education for a church of fewer than 10,000 communicants, the great majority of whom live in rural areas.

* * *

Anglicans Retire From Thailand

The new bishop of Singapore (Church of England) will make his first visit to Bangkok at the end of this month, unfortunately at a time when nearly all the American missionaries will be absent for their biennial meeting. The S. P. G. mission in Thailand, which is under his jurisdiction, has closed all its educational work and now maintains only one chapel with no ordained Thai priests.

EDWARD MOWBRAY TATE.

Baptists Reject Attack On Closed Shop

Rejecting a strongly worded report by its social service commission, which attacked gambling, liquor traffic and the closed shop, the Alabama Baptist state convention had the document rewritten, adding its condemnation of reported statements by Col. E. W. Duncan of Denver which were "aimed at suppressing the freedom of public worship among soldiers." The new report, which was adopted, contained no mention of the closed shop. The report did criticize gambling, urged enforcement of the laws, a new referendum on the liquor system, and reiterated the stand that totalitarianism was a menace to human freedom, morality, religion. It recommended also that a committee be appointed to request Alabama senators and congressmen to support passages of Senate Bill 860 "which seeks to eliminate alcoholic beverages and immorality from the vicinity of army camps."

No War Committee Calls For Penitence, Prayer

On behalf of the Ministers' No War Committee, Dr. Albert W. Palmer, chairman, and Charles F. Boss, Jr., secretary, sent the following statement to 30,000 clergymen following the outbreak of war with Japan: "We appeal to pacifists and non-pacifists alike to exercise great patience, forbearance and restraint. In the present confusion of judgment we must maintain Christian fellowship in the local church. Lift up ultimate Christian goals of just and ordered peace. Avoid hysteria, persecution or denunciation. The hour calls for penitence, humility, tolerance, spiritual poise, prayer, silence. Take time for further thought and consultation. 'Let the church *be* the church.' It must not bless war, but it must stabilize and comfort people forced into war. Keep open all doors for deeper study and insight. Do not be emotionally swept away. God lives. His moral laws abide. The Prince of Peace is still our guide!"

Seek Power Over Kentucky College

Baptist Association Seeks Control Over School—Graft in State Institutions Under Fire—Attack Illiteracy

(Correspondence from Kentucky)

BEREA, Nov. 28.—Baptists of Kentucky are confronted by a crucial question which will affect profoundly their denominational polity. The General Association of Kentucky Baptists recently approved by a great majority a resolution that "the relationship between the General Association . . . and our educational institutions shall be that of control." This action by the association—frequently charged with being "minister controlled"—was aimed at the liquidation of the Kentucky Baptist Education Society, a laymen's organization which controls Georgetown College, the only four-year college belonging to Baptists in Kentucky.

* * *

Seek to Control Trustees

Some years ago the Georgetown trustees elected Henry Noble Sherwood to its presidency. He came to the Baptist Church from the Disciples of Christ. A controversy began. At first it was over doctrinal matters. President Sherwood was repudiated by the association on the ground that he had not been properly baptized. He declined to comply with the demand that he receive Baptist baptism. Whereupon the association declined to continue financial support of Georgetown College. A fund, now grown to $49,000, was to be paid to the college when and if the trustees would demand his resignation. This they have steadfastly refused to do. At the recent meeting of the association the doctrinal issue was completely eclipsed by the larger one which it brought to conflict. The association demands the power of control through the exclusive right of nominating trustees from the floor of that body. Before this can be realized, the education society must liquidate itself. Thus does one of the most democratic of American churches face the problem which sooner or later comes to all forms of government—the question of where power is vested.

* * *

Find Shocking Conditions In State Institutions

Politics is generally hot in Kentucky; recently it has been above the boiling point. For a couple of years attention has been focused on the state hospitals and corrective (or punitive) institutions. Last year the commissioner of welfare, a woman of high professional social work training, was discharged and a number of hospital heads and physicians also resigned. It was charged, and denied, that these changes were punitive measures for the refusal of

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these responsible officials to submit to political control. More recently a nonpartisan committee appointed by the governor to investigate the "Houses of Reform" for minors, in a most scathing report, condemned the political appointment of personnel, the filth, neglect and inadequacy of the plant, the inhuman cruelty of treatment given inmates.

* * *

Graft and Nepotism Charged

Simultaneously, a committee appointed by the governor has been investigating the division of purchases. Among the revelations made are that the state has been paying 50 cents a pound for soap worth 12; two prices for identical shoes, both considerably higher than the normal market price; and similarly excessive prices on other products used by the state. Norman Braden, superintendent of the Houses of Reform, testified before this committee that supplies sent his institution were generally inferior and at times unusable. On being relieved of his post, Mr. Braden said: "This has happened now every two years in the last 20, and the public should not be deluded into the belief that one more change of superintendency will solve the problem." The appointment of J. R. DeMoisey, former football star of the University of Kentucky, was censured by the Kentucky chapter of the American Association of Social Workers on the ground that DeMoisey was untrained and inexperienced. The governor has named a seven-man legislative committee to study the situation.

* * *

Provide Education So Men Can Be Drafted

Recently the electorate amended the state constitution to allow a portion of public school funds to be distributed on the basis of need rather than on a per capita basis. The poorest counties in the mountains have the greatest percentage of children, and on the former per capita basis state education funds available in the several counties varied from $2 per child per annum to $50. This so-called "equalization bill" has been defeated a number of times previously. Its passage promises some alleviation of the excessive load of illiteracy in the southern highlands. Since the draft boards have set a fourth grade education or its equivalent as the minimal requirement for conscripts, they are having to turn down many able-bodied men—in one county as high as 25 per cent. These are placed in Class IV-F as mentally unfit. All told, 44 per cent of those tentatively placed in Class I-A are rejected as mentally or physically unfit for service. Irwin Abell, M.D., of Louisville, former president of the American Medical Association, before the Association of Military Surgeons advocated public supervision of health of civilians during wartime. So the need of the state for soldiers dramatizes the terrific human waste which is accepted at other times without protest. Perhaps this may have some effect.

* * *

And So Forth

In a joint meeting of ministers and business men of Louisville, Luther Stein, vice-president of one of the south's larger mercantile firms, called on the preachers to counteract "the socialist teaching going on in this country" and to show the churchgoing public that "successful men deserve praise because they are successful, if for no other reason."

Kirby Page, leader in the fifth annual regional conference of the Fellowship of Reconciliation at Berea, declared that one of the prerequisites of a stable world order is world federation on the order of the American union. He stressed the necessity that no member state be armed against another and that the union do not seek to maintain itself by threat of force, but take its cue from the Constitution of the United States and the Westminster Agreement of the British Commonwealth which decline to use military force to compel obedience of states.

WALTER W. SIKES.

Christian Press Banned In Holland

A "commission for the reorganization of the press" has forced *De Nederlander*, organ of one of the Dutch Christian political parties, to suspend publication. Another influential Christian paper, *De Standard*, has been turned over to men who are not in sympathy with its long-maintained purposes. "For the time being," says a report received in New York, "the Christian daily press in Holland has ceased to exist."

Church Council Appoints Labor Leader

Recently the public affairs department of the Detroit council of churches appointed James Wishart, director of research for the United Automobile Workers of the C.I.O., one of its official members. Mr. Wishart is the son of Charles F. Wishart, president of Wooster College, Wooster, Ohio, a prominent Presbyterian minister.

After the War -- What?

Religion and the World of Tomorrow

By WALTER W. VAN KIRK

"There will be a world of tomorrow. Everywhere, even as bombs destroy and guns lay waste, men are thinking and dreaming about the shape of things to come. In this great adventure of world reconstruction Christians must lead the way—not in any sense of self-righteousness—not because they are guiltless—but because the Christ whom they seek to serve is himself the Way, the Truth and the Life."

With this introduction, Dr. Van Kirk proceeds to outline a plan for peace. In two masterly chapters, he analyzes the international anarchy which has culminated in the chaos of the present war, and points out the political and economic reforms that must be undertaken if civilization is to be saved. But, he adds, these reforms will never become operative unless the spirit of man is regenerated. Paganism and secularism must be rooted out, and man must return to the God of justice and mercy.

An Appeal to Christians

Dr. Van Kirk's final chapter is therefore devoted to the spiritual foundations for world peace. It is an appeal to Christians to carry into the arena of international affairs the gospel of justice and mercy which has been entrusted to them. He shows that such plans as Streit's "Union Now" and the Roosevelt-Churchill "Eight Points" cannot work because they involve revenge and retaliation.

[Walter W. Van Kirk is secretary of the Department of International Justice and Goodwill of the Federal Council of Churches.]

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Georgia Colleges Are Suspended

Governor's Interference With Academic Freedom Brings Penalty—State Is Aroused by Students

(Special Correspondence)

MACON, Dec. 5.—The 11,000 students in the Georgia university system reacted violently against Gov. Eugene Talmadge when the Southern Association of colleges and secondary schools suspended the ten institutions in the system yesterday. Last night a nazi swastika, painted on a white sheet and bearing the legend, "Gene put it here," fluttered in the historic arch of the University of Georgia campus at Athens. Another banner dangling near by contained the words, "Heil, Dictator Gene." A sign put up under the traditional arch read, "University subdivision lots for sale. See Gene Talmadge." Today the *Canopy*, campus newspaper of the Georgia State Woman's College, Valdosta, editorially excoriated the state's chief executive. Several campus leaders have denounced the governor in vigorous terms.

Governor Held Responsible

The accrediting agency, meeting in Louisville, blamed Governor Talmadge for its drastic decision. The report of the association's investigating committee stated "that the university system of Georgia has been the victim of unprecedented and unjustifiable political interference; that the governor of the state has violated not only sound educational policy but proper democratic procedure in insisting upon the resignation of members of the board of regents in order to appoint to that body men who would do his bidding; that the board of regents has flagrantly violated sound educational procedure in dismissals and appointment of staff members; that every institution in the system is profoundly affected by the precedents established." The suspension goes into effect Sept. 1, 1942. It is for one year.

Charges Held to be Spurious

This action of the association is the culmination of one of the bitterest controversies in the history of Georgia. The trouble started last summer when Governor Talmadge peremptorily demanded the ousting of two prominent educators, Walter D. Cocking, dean of the university school of education, and Marvin S. Pittman, president of the teachers college at Statesboro, on the charge that they advocated racial coeducation. When the board of regents refused to dismiss the accused educators, the governor forced the resignation of three members and appointed in their places men subservient to his will. According to the investigating committee of the Southern Association, the charges preferred against the educators "were either spurious or entirely unsupported by the evidence." Subsequently several other staff members of the university system were arbitrarily discharged by the governor.

The governor was vigorously condemned by most of the newspapers of the state and by civic club speakers. When the students in the several colleges of the university system realized that they were to be the principal victims they held mass meetings, sent a motorcade of several hundred from Athens to Atlanta to present a petition to the governor and publicly demonstrated against him in the capitol grounds. Student agitation for a special session of the legislature to adjust the irregularities proved futile. Efforts of the chairman of the board of regents and other members to remedy the situation, at first encouraged by the governor, were ultimately defeated by his deliberate refusal to cooperate.

The action of the Southern Association is the most recent event. Chancellor S. V. Sanford considers the penalty lenient, as expulsion was expected. It is generally anticipated that many old students will not return next year, and that many prospective ones will go elsewhere for their education. It is not possible for the accredited rating of the schools to be restored until Dec. 1942, when the next session of the Southern Association occurs. Before that Governor Talmadge must stand for reelection.

J. MAURICE TRIMMER.

Diplomat Asks for Christian Unity

Dr. Hector David Castro, minister of El Salvador, recently told the 20th Century Club in New York that "the message of love embodied in the Christian doctrine is meant to unite peoples and not to separate them. The essential thing for every one of our nations to feel is that the purposes and activities of the others are not inimical to their own, and for each nation in shaping its foreign policy to take due consideration of the interests of others."

Methodist Bishops Hold Meeting

The council of bishops of the Methodist Church met at Cloister Hotel, Sea Island, Ga., the week of Dec. 7. The council has general advisory and administrative, but no legislative, powers.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Forty Thousand Horsemen (Australian film) Betty Bryant, Grant Taylor	*Drama,* built around exploits of Australian cavalry in desert fighting in Palestine during World War I.	Scenes of desert campaigns are vivid and exciting and probably authentic. But film is marred by a number of unnecessary scenes of "strip-tease" nature, and the story is *artificial.* **M**
†How Green Was My Valley (Fox) Sara Allgood, Donald Crisp, Anna Lee, Roddy McDowell, Maureen O'Hara, Walter Pidgeon	*Drama,* told in retrospect, as an old man looks back on events of his childhood in a Welsh mining village and a way of life that is no more.	An artistic film, lauding the virtues of courage, restraint, tolerance, and particularly family love and solidarity and piety. Episodic by nature of theme, but unified by the music of a Welsh choir which permeates the film. *Beautifully done.* **M, Y**
Keep 'Em Flying (Univ.) Bud Abbott, Lou Costello, Dick Foran, Martha Raye	*Farce,* with the familiar antics of Abbott and Costello carried on in an aviation center training pilots for the army.	Most sequences are routine, but for those who like their antiquated brand of slapstick, the comic pair are still funny. *Of its kind, good.* **M, Y, C**
Main Street, U.S.A. (The March of Time, distributed by RKO)	*Pseudo-documentary* setting forth what will happen on America's main streets if "Hitler is not stopped"—firing squads, native storm troopers, etc.	Accustomed to thinking of this series as factual portrayals, audiences are puzzled by the hypothetical method used here. "That hasn't really happened yet, has it?" was one reaction. *Misleading.* **M**
One Day in Soviet Russia (Anglo-American and Artkino) Quentin Reynolds, commentator.	*Documentary,* showing Russians going about daily tasks, using tools and gadgets, having permanents, etc., "just like us."	Purpose seems to be to show that the people in the Soviet Union are, surprisingly, almost as civilized now as we are so far as mechanical culture is concerned. Mention of political elements avoided. *Incomplete, but interesting.* **M, Y, C**
South of Tahiti (Univ.) Andy Devine, Brian Donlevy, B. Crawford, Maria Montez	*Melodrama,* with pearl hunters, a tropical island, sarong-clad natives and a chief's daughter who turns out to be really a white girl.	A ridiculous story, with ridiculous characterizations and infantile devices to keep story moving. Innocuous enough, but *cheap and artificial.*

BEST CURRENT FILMS

For Family: Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, It Started with Eve, Life Begins for Andy Hardy, Men of Boys' Town, The Reluctant Dragon, Tanks a Million.

For Mature Audience: All that Money Can Buy, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, Missing Ten Days, One Foot in Heaven, Sergeant York, Shining Victory, The Stars Look Down, Suspicion.

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